

1512 73

PAYMENT PROCESSED
VIA. BILL No 929 Dated 25-8-90
Anis Book Binder

THE VEDIC PATH

*(Formerly the Vedic-Magazine, old organ of
Gurukula Kangri Vishwavidyalaya, 1906-1935)*

QUARTERLY JOURNAL OF VEDIC, INDOLOGICAL
AND SCIENTIFIC RESEARCH



आ नो भद्राः क्रतवो यन्तु विश्वतः

Let Noble Thoughts come to us from every side

Gurukula Kangri Vishwavidyalaya
HARDWAR, INDIA

Patrons

Dr. Satyavrata Siddhantalankar
Visitor

Shri Ram Chandra Sharma, I.A.S. (Retd.)
Vice-Chancellor

Editor

Prof. H G. Singh, M.A. (Phil. & Psycho.) Ph.D., A.R.
32, Vishwavidyalaya Campus
P.O. Gurukula Kangri-249404 (Hardwar)

Advisory Board

Prof. Juan Miguel de Mora,
MEXICO

Dr. Indra Sen,
Sri Aurobindo Ashram, Pondicherry

Prof. Ram Prasad Vedalankar,
Acharya and Pro-V.C.

Prof R.L. Varshaney, M.A., Ph.D., P.G.C.T.E., D.T.E.
Deptt. of English

Dr. Purshotam Kaushik, M.Sc., Ph.D.
Deptt. of Botany



Single Copy : Rs. 6.00, Dollar 1, Shillings 9

Annual Subscription : Rs 25.00, Dollars 6, Pounds 8

Authors of the articles in the Vedic Path are responsible for their views which do not bind the editor or the Gurukula Kangri Vishwavidyalaya, Hardwar.

Published by : Dr. Virendra Arora, Registrar, G K. Vishwavidyalaya, Hardwar.

Printed at : Om Printers & Stationers, Jwalapur (Ph. 300)

Registration No. 29063/76

THE VEDIC PATH

Quarterly Journal of Vedic, Indological
and Scientific Research

Gurukula Kangri Vishwavidyalaya, Hardwar (U.P.)

Vol. XLIX No. 4

March 1987

CONTENTS

<i>Editorially Speaking</i>	III
<i>Prithivi Sukta</i>	1
Dr. Satyavarata Siddhantalankar Visitor, Gurukula Kangri Vishwavidyalaya Hardwar	
<i>Science and Spirituality</i>	7
B. D. Dhawan	
<i>Religion and Mental Health</i>	13
Dr. V. N. Rao, R. Parathasarthy Deptt. of Psychiatric Social Work, Nimhans, Bangalore	
<i>Identity of Three Systems of Hindu Philosophy based on Vedas</i>	17
S. V. Ganapati	
<i>Translation of Poetry : Principles and Problems</i>	20
Dr. Ravi S. Varma Reader and Head, Department of Humanities, M.R. Engineering College, Jaipur-302017	

(II)

*Four Aspects of Positive Psychotherapy
For World Peace*

32

Nossrat Peseschkian

Associate professor in the Psychotherapy Academy
at the Medical association of Hessen, Germany

The Geeta and W.B. Yeats

47

Dr. R.L. Varshney

Professor and Head, Department of English
G.K. Vishwavidyalaya, Haridwar.

The Crux of Causality

54

Dr. Harsh Narain

42/59, Ram Ratna Vajpeyi Marg, Lala Umrao Singh Park
Narahi, Lucknow-1

Self-reliance and Self-surrender

60

Dr. S. C. Mathur

Reader in English, Department of Humanities
and Social Science,
University of Roorkee, Roorkee,

Summer Institute in Psychology : Notification

66

Dr. H. G. Singh

Professor, Psychology Deptt.

Director, Summer Institute,

32. Gurukula Kangri Vishwavidyalaya,
Haridwar-249404.

* * *

The Vedic Path Vol. XLIX No. 4, March 1987
Qua. Jour. : Vedic, Indo. & Sci. Research

Editorially Speaking

Indian Scriptures Prohibit Early Marriages

Vedas being the eternal guides to humanity in all walks of life, the concept and function of marriage has naturally come under their purview. The topics like age, family, physique and nature of the bride and bridegroom, their willingness, residing place and duties towards each other and the offsprings have all been discussed exhaustively. Looking for the prescribed age of marriage we find the Rg Veda 2/35/4 mantra mentioning, "the girls of 20 to 24 years accomplished with good education and vows of Brahmacharya win to us (the bridegroom) who are one and a half or two years older than her and have attained the complete knowledge, discipline of Brahmacharya and good merits and are in blooming youth, in marriage according to their choice, like the river waters which go to the ocean."

Here a reference from the lawful authority Manusmriti 3/2 is also worth quoting which dictates, "After completing systematically the study of 4 Vedas or 3 Vedas or 2 Vedas or one Veda with observance of the discipline of continence and strictly having observed the rules and practice of Brahmacharya without any failure the man and woman enter into the life of householding affairs."

The above two dictums make it crystal clear that Indian scriptures strictly prohibit the marriages between the immatured personalities before the observance and completion of the Brahma-

(IV)

charya upto 25th year of age. The other scriptures also follow the same basic trend of Indian culture.

Inspite of the above, the unignorable fact exists from the past several centuries that the marriage of early age persons are held in some backward and illiterate groups which is no doubt a great social evil. It is anti-Vedic culture. Like every evil, the evil of child marriage also came into existence and developed under the duress of circumstances. History is evident, their used to come during the middle ages invaders from central Asia to loot the riches of India. Soon they were tempted to establish their kingdoms.

As no woman-folk came with the invading armies who after remaining in India naturally felt need for sexual gratification and marital relations for which the easy adopted course was to take possession of the unmarried girls by force from their parents. Such a state of snatching the girls from parents by the invading soldiers went on from time to time for centuries and the helpless people were compelled by these circumstances to ignore the cultural ideal age of marriage and adopted the practice to get their girls married at the earliest possible age in order to save them from the invaders because there were few chances for the married woman to be possessed by them. The evil of child marriage went on developing as an easy way but the educated intelligentsia never followed it and now it is mostly over.

Customs, however absurd may be, persist and resist extinction giving rise to some sort of taboo and this is still there in a few people belonging to the backward tribes. They observe child marriages. Such people are neither aware of the present day negative aspect of the early marriage system nor do they know the Vedic cultural viewpoint. Hence reeducation of these people on the evil, uselessness and Vedic prohibition of early marriage is still the social need of the day.

The Vedic Path, Vol XLIX No. 4, March 1987

Qua. Jour.: Vedic, Indo. & Sci. Research



151273

891 2 VDP

Prithivi Sukta

Dr. Satyavrata Siddhantalankar *

The Earth as Mother

The Prithivi Sukta a Chapter of the 12th Kand of the Atharva Veda, deals with the Earth (Bhoomi) as our benefactress. Man from the beginning of history has his social and cultural roots grounded in the Earth he associates himself with his birth. He praises the hills and the lakes, the rivers and the forests he has grown up with. This is his motherland, and his home in that land is his 'home, sweet home, there is no place like home'.

The Sukta reminds one of the feelings one develops with one's Motherland. Out of such emotions spring forth the songs as 'Vande Mataram'—the national song of our motherland—India.

Here is what the Atharva Veda says about the earth—one's motherland—or the land of the state-Rashtra one belongs to. Consequently, some have styled it as a Rashtra Sukta.

सत्यं बृहत्, ऋतं उग्रं, दीक्षा, तपः ब्रह्म, यज्ञः पृथिवीम् धारयन्ति ।
सा नो भूतस्य, भव्यस्य पत्नी, उरुं लोकं पृथिवी नः कृणोतु ॥ १ ॥

Truth which by its very nature is great, Righteousness which

by its very nature is irresistible, Devotion or Devotedness, Hard labour or Perseverance, Determination to be great, but all the same willingness to sacrifice one's narrow interest these are the virtues that sustain the Earth or a State. 1.

असंबाधं बध्यतः मानवानाम्, यस्याः उद्धतः प्रवतः समं बहु ।
नानावीर्याः ओषधीः या विभर्ति, पृथिवी नः प्रयतां राध्यतो नः ।। २ ।।

Let the Earth inspire the intelligence of men to rend asunder the obstacles that obstruct their ambitions to level down her unevenness in the form of high and low surfaces, even though there be abundance of smooth planes. The Earth bears herbs of various virtues. Let the Earth spread out for us and fulfil our needs. 2.

यस्यां समुद्रः, उत सिन्धुः, आपः, यस्यां अन्नं, कृष्टयः संवभूवुः ।
यस्यां इदम् जिवति प्राणत् एजत् सा नो भूमिः पूर्वपेये दधातु ।। ३ ।।

On whom rest the ocean, the rivers, the waters of wells, the tanks and the lakes; On whom grow grains and other agricultural produce; On whom exist all that breathe and move—let the Earth place us also in the hands of the Lord who has already granted protection to those who deserve it, even before they are born. 3.

यस्याः चतस्रः प्रदिशः पृथिव्याः, यस्यां अन्नं कृष्टयः संवभूवुः ।
या विभर्ति बहुधा प्राणत् एजत् सा नो भूमिः गोषु अपि अन्ने
दधातु ।। ४ ।।

The Earth, to whom belong the four quarters—the East, the West, the North, and the South; On whom all grains and agricultural produce grow; who bears the innumerable beings that breathe and move; Let that Earth place us in the midst of plentiful lands growing food and kine yielding milk. 4.

यस्यां पूर्वं पूर्वजनाः विचक्रिरे यस्यां देवाः असुरान् अभ्यवर्तयन् ॥
गवाम् अश्वानाम् वयसः च विष्ठा भगं वर्चः पृथिवी नो दधातु ।। ५ ।।

The Earth, on whom people in olden times attained achievements; the Earth in whom the divine forces defeated the evil ones; the Earth where the kine, the horses, the birds found their habitat—let that Earth grant us fortune and brilliance. 5.

विश्वंभरा वसुधानी प्रतिष्ठा हिरण्यवक्षा जगतः निवेशनी ।

वैश्वानरं विभ्रती भूमिः अग्निं इन्द्र ऋषभा द्रविणे नः दधातु ॥ ६ ॥

Fulfilling the needs of everyone, holding within herself all kinds of riches, firm and stable, containing gold in her entrails, repository of all that moves and has its being, bearing fire within which is useful for the whole of mankind, let the Earth, whose Lord is Indra, assign us wealth. 6.

यां रक्षन्ति अस्वप्नाः विश्वदानीम् देवाः भूमिं पृथिवीं अप्रमादम् ।

सा नो मधु प्रियम् दुहाम् अथो उक्षतु वर्चसा ॥ ७ ॥

The divine forces sleeplessly and ceaselessly protect the Earth who gives to the world all that she has; Let the Earth yield us honey and all that is dear to us and then saturate us with grandeur. 7.

या अर्णवे अधि सलिलं अग्रे आसीत्, यां मायाभिः अन्वचरन् मनीषिणः ।

यस्या हृदयं परमे व्योमन् सत्येन आवृतम् अमृतस्य पृथिव्याः ।

सा नो भूमिः त्विषिम् बलं राष्ट्रे दधातु उत्तमे ॥ ८ ॥

The Earth was in a quasi—liquid state in the beginning of creation surrounded as she was by ocean in all directions. This was followed by the skilful (divine forces), by various devices and (she came to the present solid state). The immortal heart of the Earth covered with the Truth rests in the highest firmament. Let the Earth instal us in state (government) of splendour, strength, and highest good. 8.

यस्यां आपः परिचराः समानीः अहोरात्रे अप्रमादं क्षरन्ति ।

सा नो भूमिः भूरिधारा पयः दुहाम् अथो उक्षतु वर्चसा ॥ ९ ॥

The Earth whereupon the waters spread everywhere in the form of wells, lakes, and rivers, and flow without cessation equally everywhere, day and night; let that Earth with abundant streams, also of milk, may now saturate us with grandeur. 9.

याम् अश्विनौ अमिमाताम् विष्णुः यस्याम् विचक्रमे ।

इन्द्रो याम् चक्रे आत्मने अनमित्रां शचीपतिः ।

सा नो भूमिः विसृजताम् माता पुत्राय मे पयः ॥ १० ॥

sun overstrides her movements, who has been rendered free from enemies by Indra—the Lord of Action, let that Earth release us water and milk as the mother does to her children. 10.

गिरयः ते पर्वताः हिमवन्तः हिरण्यं ते पृथिवी स्योनम् अस्तु ।
वभ्रुः कृष्णं रोहिणीं विश्वरूपां ध्रुवां भूमिं पृथिवीं इन्द्रगुप्ताम् ।
अजीतः अहतः अक्षतः अहम् अध्यष्ठां पृथिवीम् अहम् ॥ ११ ॥

O Earth ! Let thy hills, snowy mountains and forests be pleasant; let me unconquered, unwounded, and uninjured—stay on and inhabit the Earth protected by Indra—the Lord of Supreme Strength, the Earth of multiple hues and colours— brown, black and red, the Earth who is steady and spread far and wide. 11.

यत् ते मध्यं पृथिवी यत् च नभ्यं याः ते ऊर्जे तन्वः संवभ्रुवः ।
तासु नः धेहि अभि नः पवस्व माता भूमि पुत्रः अहम् पृथिव्याः ।
पर्जन्यः पिता स उ नः पिपतु ॥ १२ ॥

O Earth! whatever thou containest in thyself, in the centre of thyself, whatever grows out of thyself—from out of thy body— set us in those surroundings. O Earth! purify us. O Earth; thou art my Mother, I am thy son. The cloud that drenches the Earth with rain so that there be plenty of growth is my Father. Let him also protect us. 12.

यस्यां वेदिं परिग्रहणन्ति भूम्यां यस्यां यज्ञं तन्वते विश्वकर्मेणः ।
यस्यां मीयन्ते स्वरवः पृथिव्यां ऊर्ध्वाः शुक्लाः आहुत्याः पुरस्तात् ।
सा नो भूमिः वर्धद् वर्धयमाना ॥ १३ ॥

The Earth on whom, the experts in all skills, surround and enclose the sacrificial altar; the Earth on whom the skilful extended the Yajnya far and wide; on whom they set up according to measurement posts high and bright before the beginning of oblations; let that Earth increasingly make us great. 13.

यः नः द्वेषत् पृथिवी यः पृतस्याद् यः अभिदासात् मनसा यः बध्नेन ।
तं नः भूमेः दध्यात् पूर्वकृत्वा ॥ १४ ॥

Whosoever hates us, O Earth; whosoever marches armies against us, whosoever tries to destroy us in mind or tries to kill us in body, O Earth exterminate him for us, because you act before the other acts. 14.

त्वत् जाताः त्वयि चरन्ति मर्त्याः, त्वं विभर्षि द्विपदः चतुष्पदः ।

सद्य इमे पृथिवी पंच मानवाः, येभ्यः ज्योतिः अमृतम् मर्त्येभ्यः ।

उद्यन् सूर्यः रश्मिभिः आतनोति ॥ १५ ॥

All mortals—bipeds and quadrupeds—are born of thee move about on thee. Thou bearest them and sustainest them. O Earth; all these manifold mortals for whom the rising sun with his ray extends his immortal light are thine. 15.

ताः नः प्रजाः सं दुहताम् समग्राः वाचः मधु पृथिवि धेहि मह्यम् ॥ १६ ॥

Let the united voice of all the creatures yield one thing for all of us; O Earth; give us sweetness of life, like the sweetness of honey. 16.

विश्वस्वं, मातरम् औषधीनाम्, ध्रुवां भूमिं पृथिवीं धर्मणा धृताम् ।

शिवां स्थीनाम् अनु चरेम विश्वहां ॥ १७ ॥

The Earth owns all; she is the progenitor of medicinal herbs that heal; though rotating she is fixed; she is maintained by the basic principles that uphold society; she administers to our well-being; she is so pleasant. On the Earth we move about who has the potentiality even to destroy all that exists upon her. 17.

मेहेत् संघस्थं, महती बभूविथ, महान् वेगः एज्युः वेपयुः ते ।

महान् इन्द्रः रक्षति अप्रमादम् । सा नो भुमे प्ररोचये

हिरण्यस्य इव सदृशि, ना नः दिक्षत कश्चन ॥ १८ ॥

O Earth; great is thy expanse, and great thou becometh. Great is thy force, great trembling and great quaking. Only the greatness of Indra—the Almighty Supreme Being—working ceaselessly can protect thee under these conditions. O Earth; make us shine with the shineness of gold and bless us so that none may hate us. 18.

The devotee, seeing the vastness of the Earth, and she being fixed and stationary inspite of being shaken, off and on by earthquakes, is lost in the admiration of the Lord Indra—the Almighty Supreme Being—who can work such a miracle as upholding the stupendously vast Earth in empty space without falling and going to pieces. It is the poet's imagination where physics feels shy to tread.

A Prayer

ओं३म्, विश्वानि देव सवितुर्दुरितानि परासुव ।
यद्भद्रं तस्म आसुव ॥ य० ३०/३

Oh Lord God, Creator of the universe (and Source of all great power), of Holiest nature (and dispenser of true happiness), be gracious, we beseech Thee, to dispel all our miseries (vices and evil propensities), and to bestow upon us what is good, (such as virtuous tendencies, inclination to do benevolent deeds and a righteous disposition).

Science and Spirituality

Dr. B. D. Dhanraj

Science primarily deals with the unvelling of the hidden depths or secrets of the physical nature. In other words, it is basically concerned with an indepth study of disciplines relating to instrumental values. It is also real knowledge and not error or falsehood. It aims at knowledge of the highest reality even though in a partial or imperfect manner. On the contrary, Spirituality or Spiritual Science explores the mysty enveloping around the Imperishable Being and its supreme objective is to understand the nature of the supreme good.

2. In fact, religion, as such, constitutes the lower aspect of Spirituality and can, in no way, be called the Science of Religion. Basically speaking, religion has two phases or stages—lower and higher. In Sanskrit, the former is called as 'Matam' and the latter as 'Tattavam'. 'Matam' means an opinion, thought or a belief while 'Tattavam' signifies truth or reality. The lower stage is merely ethnical and pertains to a specified racial, linguistic or any other such group. All our so-called religions like Hinduism, Mohammedanism, Christianity etc. fall within this category. This, in fact, represents only the Socio-political aspect of religion and remains far down below the realm of Spirituality.

3. Critical enquiry into the validity of any thing makes our approach

essentially scientific. In India, the great seers and thinkers have always not only themselves delved into the real aspect of the Supreme Truth; but also encouraged any such rational and well based enquiry so much so that even the wisdom contained in our oldest and age-old respected scripture called Veda has never been accepted on its face value. Ethnical religion or 'Matam', without 'Tattavam' (the basic Truth) leads to often seen experienced violence, bigotry, riots etc. Hence, Spirituality, par excellence, does warrant ignoring of mere Opinions (Matam) and fundamentally encourages exploration of Real Truth. This methodology inherently constitutes scientific investigation and critical scrutiny. The same has always held ground in India ever since the inception of the Veda nearly five thousand years ago.

4. Essentially speaking, the scope of science as such is restricted to the physical phenomena and the knowledge based on physical data. Last answer to all physical investigation in the world is that a 'particular factum is not known'. The physical science has its obvious limitations and through its agency, the man can both destroy the world as well as save it, if he so desires. However, in utter contrast to the physical world profound dimensions do remain for exploration within the human being himself. The upanishadic seers turned their search light of investigation on the inner self of man which is beyond the physical level. These rishis, therefore, focussed their penetrating thought so as to gain insight into the true nature of man which in fact, constitutes his superconscious Being. There can definitely be a non-physical science as well— a science based on fact that can be scrutinized on the basis of truth. In any scientific study, there is possibly no scope for laying down any preconceived dogmas. It is under this basic concept that we, the Indians, have even scrutinised the Vedas so as to have a real comprehension about the Imperishable Being. Sri Rama Krishna Paramhansa, therefore, rightly said that the Vedas do not contain God; but they only supply information about God. The Mundakopanishad (1. 1. 5.) also, inter-alia, unequivocally lays down that all the Vedas constitute lower knowledge or 'Apra Vidya'. It is only through the higher knowledge or 'Pra Vidya' that attainment of the knowledge of the 'undecaying person' becomes possible. Thus, self-realization is not attainable from books; but by our own experience and search. Knowledge of the Self within us is very subtle and fundamentally a truth

hiding in the man himself; but much beyond all the sensory level. Ipso-facto, the positive sciences have no authority in the super-sensual field of experience. They over-reach themselves when they pronounce Judgements on subjects like soul and God. They may, and often are, competent to provide hints and suggestions; but the enquiry itself is the concern of another science, the science of religion or spirituality as such. As religion, this science discovers the truths of the inner world and fosters the same discovery by others. As philosophy, it synthesizes this science of the inner world with other sciences of the outer world, to present a unified vision of total reality, and to impart to human life and character depth of faith and vision alongwith breadth of outlook and sympathy.

5. A belief is true if it has stood, and can always stand, the test of experience, and not because it has been said by man or written in a book. The essential spiritual truths possess universal validity as they are verifiable by all men. Such truths are far different from the private beliefs of an individual or a group, a sect or a church; held with all, emotional intensity and projected for other people's acceptance with equal fervour. Such beliefs cannot claim 'the greatest reward' because they have not paid the heaviest penalty' involved in being subjected to the rigorous scrutiny of reason and being thrown open to universal verification. Thus, personal experience or Anubhava is the test of religion (Anubhava 'vasanam iti dharmah).
6. Behind every religion, there is at least one truth. Choosing of a particular religious philosophy is just like choosing a food of your taste and liking from a dining table on which a number of dishes of various kinds have been laid out. We cannot say that dishes which do not meet our taste are poisonous and thus condemnable. In fact, the science of food is nutrition. So long as any particular type of food suits us and gives the requisite calorific nutrition, that food is good enough. Similarly religion or spirituality moulds and formulates our character and originality. Thus, the scientific dimension of religion in us is as to how far, we are spiritualistic or have recorded positive spiritual growth. Fundamentally speaking, man is both mortal and also infinite based on a finite human foundation. This surmise is fortified by the following Vedic pronouncements:—

- (i) Sṛvantu Visve amṛtasya putrah,..... ..

(Rv.x.13.1, Yv. XI.5)

"We are all the otf-springs of the self-same Immortal Being."

- (ii) Veda ham etam puruḥm mahantam.

Aditya-varṇam tamasah parastat.

Tam evam vidvan iha' mṛtaḥ bhavati.

Na' nyah pantha Vidyate' yanaya.

(III. 13. 2)

This stanza also occurs in the Taittiriya Aranyaka (III. 12. 16.) earlier and Svetasvatara Upanishad-III. & with minor variations.

"I know this Great Person of golden hue who is beyond the periphery of ignorance. Only by knowing Him, one can transcend death. There is no other path leading to the attainment of liberation."

- (iii) Yo savasau puruṣaḥ, so' ham asmi.

(Isa Up.16)

"He who is yonder, yonder Person that also am I"

- (iv) Atmanam ced vijaniyad ayam asmiti puruṣaḥ.

Bṛhad-aranyaka Upanishad vi 4.12

7. 'We must experience that we are really the veryself, and that we are neither the bodily nor the sensuous, nor the intellectual, nor the emotional vestures; that we are in our essential nature entirely identical with the pure Self.'

The above stanzas do amply bring out that the Man, in his inherent nature, is infinite though he perceives himself finite when he looks through his physical organism. Man, the unknown, has infinite dimensions. Thus, the science of religion does envisage his immense spiritual growth. Various kinds of sacramental rituals undertaken by us are only useful if we grow—spiritually as a baby grow physically from the time of its birth till he attains full youth. We must, therefore, have a penetrating peep unto ourselves and question ourselves if at all we have grown spiritually through the passing by of years

and years of our precious, but all the same, strictly limited span of life. For growing spiritually, universal love for all creatures has supreme value. A true spiritual aspirant should permit his love for his fellow beings to go beyond his physical, ethnical, racial and spatial limitations. To attain to the dizzy heights of Atmaic experience, the aspirant must cross over all physical bounds or restrictions. Our physical frame is only the base and not our master. We should, not permit this horse to ride on us. Rather, we should, very appropriately, ride the horse. Thus, in the final analysis, the science of religion does envisage our spritual growth, fulfilment of ultimate and supreme objectives of life, expansive attitude, universal love, feeling one with millions and millions of our fellow beings. "Love thy neighbour as thyself" should become a living faith and a practical entity in our life. Iposo-facto, ethical and moral values have vast dimensions in the form of human evolution culminating in perfect psycho-social fulfilment of basic human objectives. The science of human possibilities essentially goes much beyond the psychic and intellectual levels. We must grow from our intellectual to spiritual heights so that we may not remain only as learned vultures with a vigilant eye focussed on mundane gains or the meat below. As our organs, the mind, intellect are subtler than the body, similarly our psyche or the soul is subtler than all of them. In fact, the Atam in us constitutes, in a way, the nuclear energy in man. This spiritual energy in us can definitely control and overcome the base feelings of hatred, violence, greed, anger, lust, delusion, ego etc. Let us, therefore, cultivate an earnest determination in us to rise to our supramental existence. The upanishads do point out that God is more manifest in the soul of man than in world outside. They therefore, demand a conversion of the spirit on itself or the inversion of the natural outward orientation of our consciousness, so as to lead a life of introverion, perfect catharsis from sins, a spirit of humbleness and a life of tranquility, truth, penance, insight and right pursuits.

8. All this seems evidently difficult so long as we are hesitant and fearful to develop the faith unto us that metaphysically upright life is uniquely superior to the life of action. As soon as this conviction lands on us, we start enjoying such a sublime life as a child riding a horse starts enjoying the ride, the moment he

gives up the fear and learns the art of horse-riding. Thus, the science of religion and the physical sciences have essentially a complementary character. Both inculcate a ceaseless pursuit of truth. Hence, we must infuse into our lives a combination of the basic spirit of both the physical as well as spiritual sciences. In case, we shall do so, we are bound to soon discover in ourselves tremendous spiritual energy. Our approach to spirituality should, therefore, necessarily and fundamentally be sincere, purposeful and rational. The Absolute Truth is one, but the approaches are different as very pertinently been stated in the Rig Veda (1.164.46) in the following words :

Ekam sad vipra bahudha vadanti

(A verse with similar significance is found in Yajur Veda-32.1.)

"O God : though you have always been one, the sages have called you by many names."

Religion and Mental Health

*Dr. V. N. Rao **

*R. Parathasarthy **

Religion plays an important role in day to day life. The process of human growth and development - birth, entry to the school, puberty, occupational life, marriage, mothering, fathering, child bearing, old age and death - is inextricably intertwined, with certain elements of religion. In fact, in most of the Indian families, the values, beliefs, rituals, and other activities pertaining to religion determine the course of daily activities of living.

The food habits, dressing, personal hygiene, social life and family expectations are coloured by one's religion. Religious doctrines and epics contribute significantly towards the formation of ways of life and goals in life, considering all permeating nature of religion in human life, the health professionals, specially, the mental health scientists need to have dispassionate analysis of the impact of the forces of religion on one's mind and body, health and ill-health, harmony and disharmony and happiness and unhappiness.

A lot is said and written about illnesses both physical and mental. In addition to other factors, they emphasize on the role

* Deptt. of Psychiatric Social Work, NIMANS, Bangalore.

played by superstitious beliefs, unhealthy notions about religion, excessive emphasise on religious rituals and wastage of human resources in certain religious ceremonies and functions in the process of causation, perpetuation and determination, of mental health problems. No doubt, these factors could be proved by scientifically validated studies. But, it is important to note the commonality underlying these important factors is misuse/misinterpretation/misunderstanding of the elements of religion by human beings. To use the modern analogy, the scientific discoveries and inventions, for example, atomic energy, can be used or misused. There is no point in finding fault with scientific work. Similarly, religious values can be misunderstood and misquoted. In such cases, devastating results are inevitable. But the proper understanding and practice of religion leads to positive outcome.

That is a convergence of the findings of the modern researches in regard to mental health aspects and the great truths propounded in our ancient literature. To explain this, one can take the issue of level of expectations in human life. The modern literature on mental health has to its credit, a lot of scientific studies to prove that "Unrealistic expectations" always lead to mental health problems. It may be from parents, employees, teachers, partner, or anybody connected with individual's life. Even a cursory glance at the research studies in mental health reveal that children, adolescents, adults and old people cause multifarious problems to themselves as well as others. Because of unreasonable expectations, some become anxious, some become depressed and some others get mentally upset. These mental aberrations have the roots in excessive desire, pathological attachments, never ending and ever increasing expectations. Based on these studies, the mental health approach to the parents and others is : "do not entertain unreasonable expectations". This is one of the many examples taken for this purpose.

The scientific truth is well emphasised and explained in our scriptures, No religion tells to expect too much of others. For instance, Bhagavat Gita, goes to the extent of advocating the fact that "nishkama karma" is the real means to Happiness. Man should be engaged in useful activities. He should never be idle. But the moment he expects the fruits of actions, he sows the seeds of frustration, rejection, disappointment and dejection in life. Like this,

many instances can be quoted from other religions also. The point to be arrived at here is that "the ways to promote our Happiness are well brought out in our religious literature". What is required is identification of these values, simplification of the message, propagation of truth and making these truths as part of life.

Similarly, too much attachment to anybody or anything is found to create mental health problem in our life. It may be too much desire for material things or family members/relatives/friends. In the event of loss or death, it produces immense feelings of mental "aches and pains". This has been proved by different studies conducted in Western and Indian settings. The therapeutic approach followed in mental health is based on above said principles and accordingly, the clients are advised to suitably give up the excessive attachments. When one goes through the religious literature, this truth becomes evident. Buddhism goes to the extent of propagating that "desire is the root cause of human sufferings". The guilt ridden mind produces hallucinations, delusions and illusions in the day to day world. It is easy to arrive at this observation, if, one makes an attempt to go through the Case Records of the mental patients. It is interesting to note that scriptures always emphasize that the people should keep themselves free from evil thoughts and guilt feelings. If such things are not kept away, it will slowly "swallow" the man. This is what happens in Psychiatry. The people filled with guilt feelings go into inextricable depression, often entertain suicidal ideas and commit suicide occasionally. Even, otherwise, his inner fear pricks him so much that he almost dies everyday psychologically.

Many of our views are shared and shaped by religious beliefs and practices. Whether one is vegetarian or non-vegetarian is determined by religious practices. Similarly, if one's religious belief gives him additional strength to mental faculties, he feels secured and confident in facing the realities of life. The critical moments in life - utter failures, disappointments and dejections, unexpected losses and death of loved ones need not create the feelings of pessimism and helplessness, if one feels the invisible support of the Almighty.

These are all some of the parallels that could be drawn between the truth depicted in religious writings and findings of the mental health scientists. In fact, mental health education in its real sense,

will be nearer to moral education which alone will pave way for prevention of many of our deviant thinking, feelings and actions, promotion of joy and happiness, development of helping nature and noble ideas in our minds. True religion and its preachings and practices will become the sole means of achieving peace, tranquility and heights of happiness in our life.

REFERENCES :

1. Group for the Advancement of Psychiatry (1968) : The Psychic functions of Religion in Mental illness and health. Report, No : 67. Group for the advancement of Psychiatry. New York.
2. Ramachandra Rao, S.K. (1983) : The conception of stress in Indian thought, NIMHANS Journal, 1, (2), 115-131.
3. Sri Aurobindo Ashram (1984) : On education : The Mother, Madanlal Himatsingka, Pondicherry.
4. Rao, V.N., Channabasavanna, S.M. and Parthasarathy, R (1984) : "Anxiety provoking situations in Indian Families". International Journal of Social Psychiatry, 30 (3), 218-221.
5. Rao, V.N. & Parthasarathy, R (1985) : Community participation for child mental health, Swasth Hind, 29 (ii), 272-275.

The Vedic Path Vol. XLIX No. 4, March 1987

Qua. Jour. : Vedic, Indo. & Sci. Research

Identity of Three Systems of Hindu Philosophy based on Vedas

— S. V. Ganapati

The Vedas were the earliest contributions to a knowledge of the world, its source and sustenance. They do not have the appearance of an enquiry, as the later six darsanas have, where the mind attempts to find the source of its experiences and knowledge. On the other hand, they are the inspired utterances of rishis of yore who intuitively assumed a Supreme intelligent presence who initiated and guided the destinies of the world.

This traditional knowledge was disseminated orally through long periods of time and at some stages these utterances were given effect to in the shape of yagna rituals. The Brahmanas understood the Vedas as enjoining such rituals and followed their faith accordingly. This blind mechanical routine, although accompanied by sacred meaningful mantras, did not appeal to a section of the thinking people, which resulted in stressing the knowledge part of the Vedas in the shape of Aranyakas and Upanishads.

Still later when Buddhism, considered by some as an atheistic concept, had captured the imagination of the people of India and

had also spread to near and far east countries and then, in course of time, had degenerated to utterances of some slogans as a mark of faith, a fresh impetus was given to the revival of Vedic faith by Gandapada and his disciple Govindapada, who gave a concise interpretation of the Vedas and Upanishads in the form of Brahma Sutras. These laid the foundation for the three systems of faith from the three great exponents Sankara, Ramanuja and Madhava.

Sankara's advaita interpretation of the Vedas i.e., "not two realities but one", does not deny the miniature aspect of the Supreme Being as man, through whom alone his own presence is revealed. He reveals the world to the creatures through their sense-organs as perceptions by illuminating them, which we call individual consciousness or Atma, Soul, or also "I". This "I" however is not the differentiating entity "Mind". The latter is just an adjunct of "I" which is an individual aspect of the collective "I's". Anyhow, man, strung like a bead to a chain like "I", is not denied, whether considered is part of a whole or as a separate one.

Ramanuja came several centuries later by which time a section of the people was ripe for a change in faith, in the natural course, gave a twist to the advaita concept, that God and man represented a sort of duality or qualified monism. Earlier the Alvas of South India poured forth their praises to God in their pasurams, as the sole male principle, all others man or woman being conceived as the female principle. Subject and object i.e. God and his manifestations stands in this eternal relationship.

Ramanuja is the greatest social reformer of modern times. Out of his compassion to the masses of people and zeal to uplift them, he announced the secret mantra "Narayana" meaning that the man is the vehicle of God from the house tops, ignoring the warning of his guru and literally breaking his word to him, not to divulge the sacred mantra. He then pacified his Guru by telling him that it was better for one man to court any consequence, if only a large mass of people would be redeemed. This attitude endeared him to the hearts of the people.

Madhava, a strict orthodox brahmin appeared a century or so later and gave a further twist to the concept of the relationship between God and man, by declaring that they are two realities, as

must go together for all time. The one cannot get on without the other. Then why not bluntly call a spade "Spade".

We see then that all the three schools admit of a Supreme intelligence and his manifestation as man. The difference in the concepts or interpretation arises only in *naming* the relationship between them. The advaita school prefers to call man a miniature of the Lord. The Visishtadvaita school chooses to see the male-female principle embodied in them. The dvaita school sees them as master and servant. There are no fundamental differences among the three faiths for arguing. Finally we must also realise that the differing ideas come to us from one and the same God giving us the freedom to accept any one of them.

The Vedic Path. Vol XLIX No. 4, March 1987
Qua. Jour. : Vedic, Indo. & Sci. Research

Translation of Poetry : Principles and Problems

*Dr. Ravi S. Varma **

Introduction :

Translation of a literary work is a difficult art because ideas can be translated but not the words and their associations, but the translation of such works is as old as original authorship and has a history as honourable and as complex as that of any other branch of literature. Translation of poetry is all the more elusive because a poem is an amalgamation of ideas, feelings, colour, expression and style. To Victor Hugo a translation in verse seems something absurd and impossible. Heine condemns it as strawplaiting sunbeams. But we must remember all translation is a compromise — the effort to be literal and an effort to be idiomatic. It is a kind of illusion and that translation is the best in which the illusion is most complete and the idiom least suggestive of translation. The prime merit of a translation is faithfulness which is achieved by the wedding of words and thought. It need not be literal and exact but must

* Dr. Ravi S. Varma Reader and Head, Department of Humanities,
M.R.Engineering College, Jaipur-302017.

attempt at capturing the spirit of original. In the words of Tytler a good translation is one in which the merit of the original work is so completely transfused into another language, as to be as distinctly apprehended and as strongly felt by a native of the country to which that language belongs, as it is by those who speak the language of the original work.

In this paper we propose to discuss some principles of translation of poetical works and the problems involved in the process.

The Principles

The principles of translation are heterogeneous and no universally accepted principles exist because the persons competent and capable of formulating them have not seen eye to eye in this matter. However, Tytler's 'An Essay on the Principles of Translation' is the first work which systematically discusses the principles of translation of poetry. He enunciates the following three principles :

- (i) The translation should give a complete transcript of the ideas of the original work;
- (ii) The style and manner of writing should be of the same character with that of the original;
- and
- (iii) The translation should have all the ease of original composition.

To be able to give a complete transcript of the ideas of the original work, the translator must have an equal command of the two languages, better if he is more proficient in the target language. A word in one language seldom has a precise equivalent in another one; therefore, the translator should endeavour to enter the spirit of the original rather than render word for word for in that case the result will be uncouth. He should also refrain from altering anything in order or wording for then he will be departing from the function of a translator. Ben Jonson's translation of Ovid's *Metamorphoses* and Fanshawe's translation of *Pastor Fido* meticulously follow this principle. They read like the original. Praising the latter, Sir John Denham says :

They but preserve the ashes, thou the flame
True to his sense, but truer to his fame.

The second principle stresses the need for absorbing the style of the original because forging the style for the sake of exact rendering of the idea of the original is not acceptable to many. In poetry words, meter and style contribute to the perfection of the poetic emotion and it is difficult to render them in another language. It is why Dr. Johnson says that poetry cannot be translated. Voltaire also holds the same view and asks 'can you translate music ? But poetry has been translated because those who cannot approach the original feel amply rewarded with a near substitute. The translator should carefully reconstruct the spirit of poetry in another language. He can take some liberty in conveying the sense but need not paraphrase it in prose because a prose translation of poetry is most absurd. It is better if the translator himself is a poet in his own language and endeavours not only to say what his poet has said, but to say it as he has said it, Matthew Arnold has rightly said that the style is the expression of the nobility of the poet's character, as the matter is the expression of the richness of his mind. The translator, therefore, should aim to retain every peculiarity of the original, so far as he is able, with the greater care the more foreign it may happen to be so that it may never be forgotten that he is imitating and imitating in a different material. The translator's first duty is a historical one to be faithful. The translator should produce more or less the same effect and give the same delight which the reading of work in original language would afford any reader familiar with the foreign language. And this peculiar effect of a poet resides in his manner and movement and not in his words taken separately. The translator, therefore, is expected to express the poetic transfusion of a poetic spirit and the ideas and images of the original from one language to another in a form perfectly adapted to the new social and cultural contexts. The translation should correspond with the original in the strength of rhythmic structure, in force of expression, in musical modulation, and in mastery of language-the external character of the verse-as well as the rare interior qualities of imagination and of spiritual discernment.

Tytler's third principle says that the translation should have all the ease of original composition. It is a very difficult task, consi-

dering the constraints under which a translator has to work. He is not allowed to copy the touches of the original, yet is required by touches of his own, to produce a perfect resemblance. It is much like dancing on ropes with fettered legs. To accomplish this difficult task of fidelity with ease; he must adopt the very soul of his author which must speak through his own organs.

Emphasising the same point Matthew Arnold advises the translator to establish a union with his original; and this union takes place when the mist that stands between the translator and the alien modes of thinking, speaking and feeling gives place to a pure transparency. If a translator fails to do this he is likely to present the original through a distorting medium or exhibit him in a garb that is unsuitable to his character. For the sake of maintaining ease and facility of the original Fitzgerald suggests that the translator must recast the original into his own likeness. The live dog is better than the dead lion.

The Problems :

All translation presents problems which the translator has to resolve satisfactorily if he wishes to pass muster; but translation of poetry where the content and the form are inextricably mingled is a veritable challenge which calls forth an exceptional calibre and talent.

Poetry arouses emotions and enjoys a place of prestige among the literary genres, so more creative genius is expected of translator. The problems it presents are multi-dimensional and multi-layered. They involve contact of two languages, the poetic sensibility of the translator, poetic excellence of the original and its creative transference. In this process the translator unconsciously projects his own personality in the translated work. In a way he pours his own wine into the original wares. The translation reflects his genius, craft and personality. This can be seen in the three translations of Homer by Dryden, Pope and Cowper. Rubaiyats of Omar Khayyam have been rendered into Hindi by Keshav Prasad Pathak, Maithilisharan Gupta, Bachchan and Sumitranandan Pant but they widely differ in the choice of diction and the texture of the poem. Compare the following English and Hindi translations

of one of Basho's Japanese Hai Ku :

- (i) The ancient pond
A frog jumps in
The sound of water—Donald Cone
- (ii) There is the old pond
Lo, into it jumps a frog
Hark, water's music - I. J. Bryn
- (iii) The old pond
A frog jumps in
The sound of the water - B lyth
- (iv) Breaking the silence
of an ancient pond
A frog jumps into water
A deep resonance - Nobrayuki Yuasa
(It deviates too much from the original and
is tantamount to its paraphrase.)

(a) ताल पुराना

कूदा दादुर

..... गुडुप

(Later on he replaced the third line by पानी का स्वर
but the earlier version remains more effective)

(b) ताल पुराना निर्वाक—

जल थर थर—गहर

मेंढक की उबाक ।—

—Aditya Pratap Singh

(c) औह, पुराना गड्ढा—

और पानी की अवाज

जबकि मेंढक उसमें उछाल मारता है ।

— Dr. Bharat Singh Upadhyaya

(d) पुराना ताल

मेंढक कूदता है

पानी की आवाज ।—

— Satya Bhushan Verma

We cannot approach poetry objectively, the subjective element is bound to come and this affects the quality of the translation. As a connoisseur the translator decodes and interprets a poem, absorbs its message and then codifies it in his own language in his own manner. Shelley feels that the original poem just supplies the need (or the central idea) to the translator who invests it with a stem, branches, foliage and fruit from out of his own creative imagination. Dryden calls it imitation. Here the translation becomes a recreation of the original. And as a creative artist the translator has to search for appropriate means to faithfully communicate the spirit of the original poet and vicariously undergo the same experience. His success depends on the degree of assimilation he achieves. He must give a poem for a poem based on the ideas of original.

Poetic language presents another problem because it is marked by imagery, witticism, conceits, splendour, symbolic nuances, and is often suggestive and allegorical. It is difficult to preserve all these niceties of language in translation. The translator must have a keen critical insight and must make a through-going comparative study of the two languages. To reproduce the imagery of the original, he carefully selects words which arouse the same reaction in the reader as the original. Sometimes he translates the imagery literally and at others expresses it as a simile. He may also convey the sense in the target language, if the above means do not come in handy.

Jagdish Savita's translation of Dr. Sudhesh's Hindi poem is nearer the original and yet preserves all the nuances of the language :

बाज़ कबूतर
और कबूतर बाज़ बने हैं
रातों रात
अब शिकार के नियम
अचानक बदल गए हैं ।

— Dr. Sudhesh

Overnight
The hawks turned doves

And the doves hawks
Overnight
The rules of the game
Underwent matomorphosis — Jagdish Savita.

(Here the phrsaes have been used very artistically)

Translation in a related language is far simpler ; eg :

वह चिड़िया
जो बनाती थी नीड़
प्रति वर्ष मेरे घर में
इस बार गई कहाँ ?

— Ajeet Kumar

has been translated into Punjabi by Bina Gautam as :

ओ चिड़ी
जड़ी बनांदी सी घोंसला
हर साल मेरे घर विच
ऐस वारी गई कित्थे ?

In U.S.S.R. and China this problem has been solved by the cooperation of a poet/translator and a linguist explains the literal meaning, structure, rhythm and rhyme of the poem and also supplies necessary back ground details. Then the poet makes the translation in his language.

Figures of speech, rhythm and Lyricism also present a problem. However, some translators have been endowed with such fine sensibility that they have beautifully copied them in their translations. Ram Chandra Shukla has translated Arnold's *Light of Asia* under the title 'Buddha Charita' and has used the same figures of speech as the original and yet his translation reads as an original composition. Mahavir Prasad Dwivedi has used the same metre in his translation of Sanskrit works. Fitzgerald also has successfully maintained the rhythm and lyricism of the original using the same meter. In his *Rubaiyats* the first, the second and the third lines rhyme together and all the four lines of the quatrain have an equal number

of syllables. But those are rather exceptions. Generally the metrical translation makes a farce of the original and a rhymed translation is often ridiculous. Very often the translator uses blank verse for his translation because here he can follow the structure, the rhythm and the pauses of the original without slavishly copying its metrical structure. In this English translation of Gitanjali, Tagore has used poetic prose instead of rhymed verse of the original Bengali.

Language is a culture-bound phenomenon. If the two languages have different cultural backgrounds, the translator has to face yet another problem. A word exists in the cultural and historical perspective of the users and a whole tradition is associated with it. Culture lends special signification to words which can be discovered only by extensive reading and critical attention. It is very difficult to find an exact equivalent of a word in another language which has a different cultural background. Here the translator has to explain the cultural significance of such a word in a footnote. Religious custom and ceremonies, poetic fancies, mythological allusions, archtypal images and philosophical concepts also pose a similar problem. In his English translation of Anantamurty's Kannada novel Sanskar, Prof. Ramanujam has not used this word even once, but has translated it as 'culture', 'discipline', 'history' or 'rite' depending upon the context.

The translator has to face two more problems. How far is he free to add something to the original text by way of explanation? Should he imitate the obscurity or ambiguity of the original to be faithful to it? Regarding the first problem Tytler categorically says that if "The superadded idea shall have the most necessary connection with the original thought and actually increase its force", the translator can do so. He also permits him to cut off any idea which is only an accessory and not a principal clause or sentence. Here a translator may exercise his judgement and assume the role of an original. As a rule nothing of real moment be omitted and the additions must be as insignificant as possible, and should in no way obstruct the continuity of the poem.

In the following quatrain, Fitzgerald has omitted the expression 'Paradise where the houries reside and grape wine is good' which appears in Khayyam's original poem and has added

'glories of this world', but this change does not diminish the value of the translation :

Some for the Glories of this world; and some
Sigh for the Prophet's Paradise to come
Ah, take the Cash, and let the Credit go
Nor heed the rumble of a distant Drum !

In another rubaiyat —

But helpless Pieces of the Game he plays
Upon this chequer — board of Nights and Days,
Hither and thither moves, and checks and slays
And one by one back in the closet lays.

He has beautifully used the imagery of a game of chess instead of a game of puppets of the original.

In his translation of D. H. Lawrence's short poem 'The Breath of Life'. Dinakar has added the following lines :

हरियाली से भरी कोई नर्म टहनी
जिस पर पावक का फूल खिला होता है ।

They do not in any way obstruct the flow of the ideas but enhance the beauty of the Hindi translation.

As for the second problem, Tytler says, 'To imitate the obscurity or ambiguity of the original is a fault. Where the meaning of an author is doubtful, and where more than one meaning can be given to the same passage or expression, the translator is called upon to exercise his judgement and to select the meaning which is most consonant to the train of thought in the whole passage, or to the author's usual mode of thinking, and of expressing himself.

Style of a poet presents another problem in the translation of poetry. Indifference towards style is considered a lapse on the part of the translator. Pope is guilty of this lapse in his translation of Homer. He has used English heroic couplets instead of Homer's hexameters and his language is often hyperbolic. This prompted Bentley to remark, 'It is a pretty poem. Mr. Pope, but you must not call it Homer'. If the translator deviates from the style of the

original but may also render it too vague and obscure to understand. In the hands of an undiscerning translator the grand style of the original becomes heavy and formal, the elevated swells into bombast, the lively froths up into the petulant and the simple degenerates into childish and insipid. Copying the style of the original and keeping the spirit and sense intact in translation involves creative activity of the highest calibre supported by long practice.

Psychology plays a much greater part in moulding a translator's attitude and consequently his translation. The translator should override the psychological pressure of the original and should not hesitate to excell him, if possible. Fitzgerald, who immortalised Omar Khayyam seems to be over-awed by him when he says, 'all such lyrics require a better poet than I am, to set forth them in English'. National character and peculiarities of a nation's mental make-up unwillingly influence the work of the translator. Omar Khayyam was a metaphysician, an astronomer and mathematician and a moralist held in high esteem. He was an intellectual of high order and a nationalist who loved his culture and history. But Fitzgerald's translation of his Rubaiyats paints him as a hedonist and a debauch sunk in his cups'.

Lastly, we would like to allude to the problem of translations made from secondary texts i.e. translations of translations. Most of the Hindi translations of European literature have been made through English. Naturally, this must have aggravated the losses, shifts and distortions which are so inevitable in translation. But we have no means of verifying how far they might have deviated from the original unless the translations are made direct from those languages.

We may point out a misconception from which most people suffer viz. that a poet can be a good translator of his own works but this is not always the case. In his English translation of Gitanjali, Tagore has replaced certain poems of the bengali edition by the original English ones because he finds them untranslatable.

Dr. Sarojini Pritam has translated her own short satirical poem from Hindi into English but feels that in translation the humour changes into sneer and sense and satire both disappear e.g.,

प्यार अन्धा होता है इसलिए
नेत्रदान कीजिए ।

Love is blind
Donate eyes
for the benefit of mankind.

Agyaya has also translated some of his poems from Hindi into English. Bina Srivastava has compared his English translation of

मैंने देखा, एक बून्द

(I saw a drop) with the original in Hindi and comments that the English translation falls short at the levels of sound, texture, choice of diction and symbolic nuances.

The English equivalents blur the philosophical implication of the original Hindi poem.

I quote below two Hindi translations of the following quatrains :

For long in her seperation I did weep
And emptied out my eyes large and deep
The cozy company I used to keep
Use no more when I woke from sleep.

(a) वक्त के साथ हो गए सहरा
ये नयन थे सरोवरों जैसे
जो कभी तेरे साथ थे गुजरे
दिन थे वे मोर के पंरों जैसे ।

(b) तुम्हारे विरह में आँसू बहाते
सूख गई ये गहरी आँखें
छूट गया मधु आंचल तुम्हारा
खुली जब नींद से भारी आँखें ।

Version (a) is by the poet Suresh Singal himself and version (b) is by the writer of this paper. I leave up to you to judge the merit of the two versions.

Conclusion

In this paper we have discussed some principles and problems of translation of poetry. We have also suggested solutions of these problems but we must remember that it is not the words but their associations, their echoes that make a poem. The elegance and splendour of the poetic language is bound to be lost in the process of translation. Denham rightly says that 'Poety is of so subtle a spirit, that in pouring out of one language into another, it will all evaporate'. Translation of poetry is indeed a very complex activity and to penetrate the original to its depths from all points of view is an imperative necessity for the translator. He has to absorb not only its content but also its form, and has to feel and live in all its specific references. He must also have a flair of inspiration for interpreting it in another language. The translation is a parallel recreation of the original or literary resurrection as Ezra Pound calls it.

But we would like to stress that translation is one of the most significant channels and forms through which inter-literary process finds expression. A good translation takes us a very long way and often helps great works to be created.

In this paper we have discussed some principles and problems of translation of poetry. We have also suggested solutions of these problems but we must remember that it is not the words but their associations that make a poem. The elegance and splendour of the poetic language is bound to be lost in the process of translation. Gendreau rightly says that poetry is of so subtle a kind that in pouring out of one language into another, it will be lost. It is indeed a very complex activity and it is debatable from all points of view.

Four Aspects of Positive Psychotherapy For World Peace (Transcultural Aspects)

*Nossrat Peseschkian **

It is like to create that translated is one of the most significant channels and forms through which literary process finds expression. A good translation takes us a very long way and often helps great works to be created.

Summary

The aim of this article is to define the human qualities and conflict areas as well as the concrete rules which guide daily social life. What type of conflicts is at the root of the problems we have with ourselves, our intimates and the people around us ?

Positive Psychotherapy encompasses the family of the patient and is not a one-to-one doctor-patient relationship. This approach, which stresses the importance of self-help, is suitable, in my view, for both American - European patients and those from other cultural and economic systems, which create problems on the political and also on the interpersonal and emotional levels. The four aspects of Positive Psychotherapy promotes a sense of self-worth, obviates the

* Associate Professor in the Psychotherapy Academy at the Medical association of Hessen, in Germany.

need for expressing hostility and guarantees a Compassionate social conscience - all prerequisites of world unity and world peace : Let us be like the lines that lead to the center of a circle - uniting there, and not like parallel lines, which never join. (Wisdom)

How can we help the patient to see things from another angle? One way to mobilize the patient's resources, instead of persistently working over old problems, is to make use of fables and sayings, which can be introduced by the therapist as 'counter-concepts'.

Many fables, parables, allegories, sayings and proverbs facilitate a mental and emotional change of attitude by virtue of their figurative language, which stimulates not only logical thinking, but also fantasy, intuition and creativity. Fables have always played a role in education, self-help and popular psychology.

This realization led me to include metaphorical thought as well as mythological stories and fables as aids to understanding in the therapeutic process.

An Oriental Story for the Positive Process :

A Middle East King had a frightening dream. He dreamt that all his teeth fell out, one after the other. Very upset about this, he summoned his dream interpreter. The man listened with great concern to the king's account of his dream, and said to him : "Your Majesty, I have bad news for you. Just as you lost all your teeth, you will lose all of your family, one after the other." This sad interpretation kindled the king's rage. The dream interpreter, who had nothing better to say, was thrown in jail at the king's command. Then the king summoned a different dream interpreter. This one heard him tell the dream and then said : "Your Majesty, I have good news for you. You will become older than all of your family. You will outlive them all." The king rejoiced and rewarded him richly for saying this. But the courtiers were very surprised. "You really did not say anything different than your poor predecessor. But why was he punished while you received a reward?" they asked. The lucky dream interpreter replied, "you are right. We both interpreted

the dream in the same way. But it is not a question of what you say, but also how you say it."

In order to understand observed behaviour, we need background information in use as a yardstick for later judgement. This means it is necessary to take into consideration the transcultural conditions as well as the conditions which in the personal history of the patient, first gave his behaviour a meaning.

Over the last fifteen years, I have developed a new concept of psychotherapy and self education which has been developed from a transcultural point of view. In Germany or north America when you meet someone the greeting ceremony begins with the question : "How are you ?" The answer : "Thank you, very well !" which means, if I am healthy and I am well everything is alright. In the same situation in the orient one asks : "How are you, how is your wife and your children ?" It means, if my family is well everything is well, and I feel well. In Kenya, when they meet, the Masai greet each other with the words : "I hope your cattle is well." In Germany and United States usually people have depressions because of their isolation and lack of contact. In the Orient people become sick and depressed because they have excessive contact.

This does not mean that one model is better than the other, but that they complement each other with regard to the totality of human experience. The transcultural aspect provides a more extensive alternative interpretation. According to the cultural and historical evaluation, an illness or a symptom can be given different significance.

Examples of medical terms and some views of illness

Behavior/ concept	West	East
Illness	'When a person is sick, he'd like to have rest. He is visited by few people. Visits are also	Here, when a person gets sick, the bed is installed in the living-room. The sick person is the center of attention and

Table Cont.

	perceived as social control.	is visited by many family members, relatives and friends. For visitors to stay away would be seen as an affront and lack of sympathy.
Leisure time	"When my husband comes home, the food has to be ready. Then he sits down in front of the TV and drinks his beer, then goes to bed and reads his newspaper !"	"My husband relaxes best when he chats with guests. Therefore, my main job is to serve the guests in the evening."

In my work I had tried to explain the universal significance of transcultural aspect, to systematize the contents of the transcultural problems, and to show its significance for the development of conflicts. With this aspect in mind I also has another aim, namely to develop a concept for conflict-centered therapy. Different psychotherapeutic methods can be integrated into this short-term therapy according to the indications. Furthermore, I wanted to unite the wisdom and intuitive thinking of the Orient with the new psychotherapeutic knowledge of the Occident.

The transcultural approach colours the whole of positive psychotherapy. Part of my work involves investigating the relationship between culture and disease and between cultural concepts in eighteen different cultural groups.

[A] Why Social Psychiatry must be transcultural ?

We human beings have in the past seventy-five years killed about 105 million people, people whose names we have never known.

With people in the industrialized countries, this somatic-psychosocial relationship finds expression in the famous deadly sins

of civilization, the risk factors. The following five factors have a share of the responsibility for the origination and development of psychological and psychosomatic diseases, especially the so-called diseases of civilization : alcohol, intoxicants and drugs; smoking; overweight; sedentariness and emotional stress (anxiety and inner tensions).

It is the effect of a new development that national, ethnic, and cultural groups open themselves to the outer world, i.e., towards other transcultural problems. They can therefore be reduced to two basic problems :

1. What is it that all men have in common ?
2. By what do they differ ?

In its original meaning the word positive (Latin positum) refers to the factual, the given. The "givens" are not necessarily conflicts and disorders, but can also be the capabilities that each person carries within him. In therapy we are interested primarily in Man's capacity for self-help and his ability to deal with conflict.

The four ways of dealing with conflict enable us to gain access to the previously held ideas about the illness. If we study the onesided ways people try to handle their conflicts, we can interpret them as limited ways of dealing with reality. This interpretation gives us a model that can help us control and broaden the person's range of reactions to reality.

In Positive Psychotherapy, the patient gives up his old role as the patient and becomes aware of the possibilities available to him for self-help. The positive process allows us to accentuate the common grounds for understanding within the family and thus to produce a basis for the therapy. This then enables us to deal with the family disorders in a systematic way.

We want to deal with the various possibilities for grasping these conflict contents. We want to show how they influence the conflict dynamic. Although these methods are not dependent on one particular therapeutic arrangement, their focus is found in positive psychotherapy.

[B] The Positive Conception of Man

The relationship of man to his environment is not static, it is dynamic and, therefore, always changing. His interaction with the environment changes it, and these changes have reactive effects on him.

Medical-psychological and psychiatric terms are not used without regard for what is involved. They must be understood in terms of the theories and scientific concepts, which created them and they are part of the history of these theories. A term used in connection with its theory acquires a meaning which presupposes knowledge of theoretical premises involved, as well as of the possible diagnoses and therapeutic measures. In order to understand the word "superego" it is necessary to be familiar with at least the basic principles of psychoanalysis. To understand the meaning of "support," in psychotherapy, some knowledge of the theory of learning and its application in behavioural therapy is required.

[C] Transcultural Aspects of the Positive Psychotherapy

I have tried to examine the behaviour and conflicts of patients from view points which were somewhat unconventional. The motivation for starting this new method may have been that I am.

Personally, in a transcultural situation. What occupied my mind most of all, was the prejudice, particularly in religions, that I experienced very closely in Iran. As Baha'is, we were always caught in the middle between our schoolmates and professors. This led me later to start thinking about the relationship of the various religions and also how people are related to one another.

From these aspects, my attention was drawn to the meaning of social standards for the socialization as well as for the development of interhuman and intrapsychic conflicts.

[D] Hypotheses

Four Forms of Dealing with Conflict

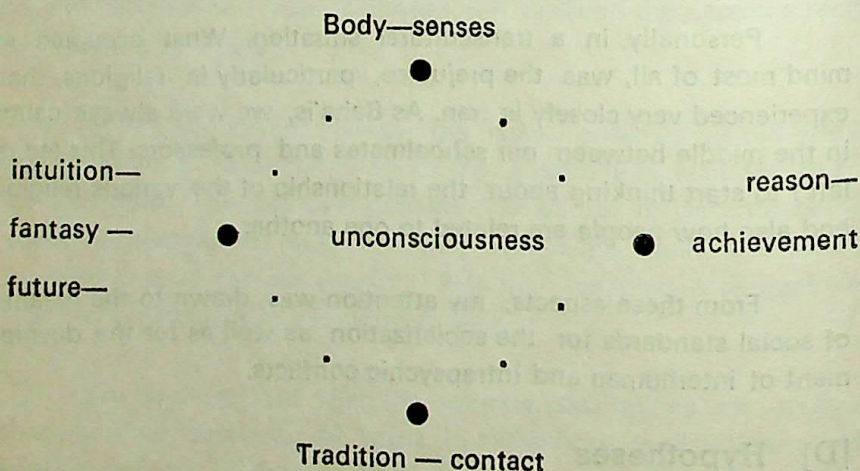
The changes taking place in the world today, no longer permit

a family to act as if it were a closed group which needed to heed only its own rules. From the closed world view of earlier times, a new more open world has emerged. This makes the trans-cultural point of view a foundation for outer personal relationships.

In therapy, we are interested primarily in man's capacity for self-help and his ability to deal with conflict. This process prepares the patient and his environment to deal with existing problems in more effective ways.

Despite all cultural and social differences and the uniqueness of each individual, we can observe that all people rely on four methods for dealing with their conflicts. When we have a problem, feel upset, burdened or misunderstood, live in constant tension, or see no meaning in our lives, we can express these difficulties in the following four ways. These four ways are also linked to our four ways of learning and knowing. They enable us to see how man perceives himself and his environment and in what way reality is tested.

1. Body (by means of the senses)
2. Achievement (by means of reason)
3. Contact (by means of tradition)
4. Fantasy (by means of intuition)



Four Forms of Dealing with Conflict

*[b] Official Records - Controls**1. Body / Senses*

In the foreground stands the body-ego feeling. How does one perceive his body? How does one experience the various sensory impressions and the information coming from the environment? Conflicts are dealt with psychologically and psychosomatically.

Physical reactions to conflicts are : physical activity (involvement in sports or the contrary to take things easy); sleep ("Over-sleep your conflicts" - sleep disorder); eating (gluttony, eating when you're unhappy, - refusing to eat, anorexia nervosa); sex (playing Don Juan. nymphomania - aversion to sex), disorders in bodily functions and psychosomatic reactions : "Every time I get upset because my husband is late, I get a headache."

Questions regarding the First Area for Dealing with Conflict

What physical complaint do you have? Which parts of your body are involved?

How do you judge your appearance?

Do you regard your body as friend or foe?

Is it important to you that your partner be good-looking?

Which of the five senses have the most meaning for you?

With which part of your body do you react when you are angry?

How does your partner (family) react when you are sick?

How do illness affect your view of life and your attitudes about the future?

Does your family place a lot of importance on good appearance, athletic activities and physical health?

Who caressed, kissed and was tender with you?

Did you have to keep going even if you were sick?

2. *Achievement (season)*

This dimension is especially important in industrial society, particularly in the American-European cultural circle. It includes the way the norms of achievement are defined and incorporated into one's self-concept. Thought and reason make it possible to solve problems in a systematic, conscious way, and to optimize achievement. Two opposing conflict reactions are possible :

- (a) escape into work;
- (b) escape from the demands of achievement. Typical symptoms are problems of self-esteem excessive demands, stress reactions, fear of failure, difficulty with concentration, and deficit symptoms like pension neurosis, apathy, and fear of success, etc.

Questions regarding the Second Area for Dealing with Conflict

What are you most interested in ? (physical, intellectual, artistic activities, administration tasks, etc.

Is it easy for you to acknowledge the achievement of your spouse and children ?

When you assess a person, how important is his intelligence ?

Do you feel comfortable when you don't have something to do ?

Which of your parents placed more importance on achievement ?

Which of your family members played with you ?

How were you punished when you made a mistake ?

What activities would you like to be doing ? Are you satisfied with your career ?

Did your parents tell you, why you were supposed to do something ?

3. *Contact (Tradition)*

This area comprises the ability to develop and maintain relationships.

tionship : to oneself, partner, family, other people, groups, social classes and foreign cultural circles; relationships to animals, plants and things. Patterns of social behaviour are characterized by individual experiences and by tradition. Our possibilities for forming contacts and the socially acquired criteria that govern them: One expects his partner to show e.g. politeness, honesty, justice, order, activity in certain areas of interest, etc., and one seeks partners who match these criteria in some way.

One can withdraw from the group, distance himself from people who upset him. He feels inhibited, avoids social gatherings and other opportunities to get together with people. The symptoms are : inhibitions, unconscious need to cling to someone, fear of someone, fear of contact, prejudices, autism. etc.

Questions regarding the Third Area for Dealing with conflict

Contact :

Who of you prefers to invite company to your house ?

What would be more likely to prevent you from having company. the expense, the fact that guests mess up your house, that guests are a lot of work ?

How do you feel when you are with a lot of people at a party ?

Do you adhere to family (religious, political) traditions ?

Are you particularly concerned about what other people could say ?

Which of your parents was more sociable ?

Did you have many friends when you were a child, or were you more isolated ?

Did your parents place a lot of importance on good behavior and politeness ?

4. *Fantasy (Intuition)*

A further means of awareness is what is poetically called the language of religion it is referred to as inspiration, and in psychology it is known as intuition or intuitive judgement. In this connection intuition seems related to the psychic process of the dream or fantasy-processes which can also represent a way of dealing with problems and conflicts. One can react to conflicts by activating one's fantasy-by fantasizing about a solution, by imagining the desired results, by picturing that the antagonist is punished or even killed.

Intuition and fantasy go beyond the immediate reality and can encompass everything we describe as the meaning of activity, the meaning of life, desire, ideas about the future and utopia. Philosophies and religions enter into the capacity for intuition fantasy and thereby establish connections to a more distant future.

Man's longing for the unknown- we purposely formulate it in these vague terms because it can have a different shape for each person and each situation- has led to the fact that through-out all of world history it has spoken to the founders of religions. The Symptoms are: Extreme fantasies, alienation from reality, suicide fantasies, sexual illusions, fears, compulsions, delusions, and paranoia.

Questions regarding the Fourth Area for Dealing with Conflicts

Who of you places more importance on fantasy ?

What are your preoccupations in your fantasies : the body (sex, sleep, sports), career (success, failure) contact with other people, the future (wishes, utopias, philosophies, religion ?)

Do you like to cling to the past ?

Do you sometimes think about how your life would be with a different spouse, a different profession ?

Do you like to think about the future ? Do you enjoy reading utopian literature ?

Have you ever toyed with the idea of committing suicide ?

If you could change place with someone for a week, who would you choose to be ? Why ?

Which of your family members had more understanding for your fantasies and daydreams ?

What relationship do you have to art (painting, music, literature) Do you do any painting ? What do your pictures express ?

Which parent put more emphasis on religious and philosophical questions ?

Which religious and philosophical concepts did your parents represent ?

Did your parents agree on religious and philosophical questions ?

Did your parents have trouble with the rest of the world because of their religious and philosophical concepts ? which parent prayed ? which one prayed with you ?

Who was concerned about life after death, the meaning of life, the essence of God, etc ? What did these questions mean for you ?

What was your parent's goal in life ? What is your goal ?

How do religious and philosophical concepts influence you as far as child rearing, choice of spouse and relationship where other people are concerned ?

Are you interested in religious, political or scientific problems ?

Do you belong to religious group or a political party ?

How do you get along with members of other faiths and representatives of other philosophic persuasions ?

Are you reoccupied with death and life after death ?

(Provide examples for your answers.)

We disregard the conflicted area and deal with those things which seem most capable of development.

This procedure goes along with our positive point of view. A verbal image, which I once used in connection with an achievement problem will illustrate how we proceed :

The four areas are like a rider who, motivated to achieve (Achievement) strives for a goal (Fantasy). To reach that goal, he needs a good horse that is well taken care of (body); in case he gets thrown from the horse, he needs sides to help him get up just one area, e.g. the rider, but must pay attention to all the areas involved.

In this way, we can depict both individual styles for dealing with conflict, as well as styles, which are typical of a small group. Even reactions within an entire culture can be studied this way.

Conclusion

In my observations I have found that in Europe and North America, the areas "body" and "achievement" are generally in the foreground, whereas in the Mideast, there is a tendency to emphasize "body" "contact", and "fantasy". Despite this tendency each person experiences the world in his own way and develops a reaction pattern that matches his personality.

The concrete family situation makes the question about the four areas a highly explosive one. The existing problem takes on a "real character merely because of the presence of the "perpetrator", the spouse, children, parents. It is no longer a matter of "imaginary" parents, as is the problem of transference in psychoanalysis. Instead, the problems can be directed right to the person involved. This process becomes even more complex when several generations are included in the therapy, such as grandparents.

To be sure, man has potential access to all the possibilities for dealing with conflict, but his concepts allow him to take up only a few of them, thus blocking access to the other forms for dealing with the conflicts. In large part the therapeutic task involves making these concepts conscious and available. The therapist seeks to uncover their psychodynamic backgrounds and provide easier access to the previously undifferentiated capabilities.

Working with the instruments of Positive Psychotherapy is in this sense a way to open up the preconscious and the unconscious.

The four fields dealing with the conflict can help the therapist by pointing to major aspects of the disorder. Often these aspects are not seen by the machinery of organic-medical diagnosis and therapy.

Planing and Research

The process of making the questioner started in 1974 with 600 persons, 250 patients were from medical and psychological clinics, 350 persons were not under psychotherapeutical treatment.

In both groups the questions were divided between both sexes, half for males and the other half of females. 20% of the questions were designed for different age groups. The age groups were 14-19, 20-29, 30-39, 40-49, 50 and older.

The first question was : Is there any relationship between the four fields of dealing with conflict and the social norms (actual capabilities) ?

The second question was : Are there any apparent differences between the groups of patients and the non patients participating in the experiment ?

The result was that there are great differences between the two groups of patients and the non patients. The differences were statically examined, based on the Q-technique in the "Covariation Chart" of Cattell, 1952, and Thurstone and Chave (1929, in: Edwards, 1957). In result of the experiment we are encouraged to have a questioner which is representative of all necessary criteria.

References

- Abdul-Baha (1981) Some Answered Questions. Collected and translated from the Persian by Laura Clifford Barney. Wilmette: Baha, i Publishing Trust, 3d ed.
- Baha 'u' llah (1976) Gleanings from the writing of Baha 'u' llah Translated by Shoghi Effend Wilmette: Baha, i Publishing Trust, 2d rev. ed.

- Battegayr R. (1979) Narzissmus in seiner physiologischen und psychopathologischen Dimension. Zeitschrift für Positive Psychotherapie, S. 7-23.
- Bernstein, B. (1961) Aspects of Language and Learning in the Genesis of the Social Process. The Journal of Child Psychology and Psychiatry 313-321.
- Carleton, J. (1984) The Status of Social Psychiatry: Presented at the 10th World Congress of Social Psychiatry, Osaka, Japan, September 4-8.
- Erikson, E. (1950) Childhood and Society, New York, Norton.
- Edward, A. L. (1957) Techniques of scale construction, New York, Appleton-Century-Crofts.
- Forel A. (1984) August Forel and the Baha'i Faith. By John Paul Vorder-George Ronald, Publisher, Oxford.
- Freud, S. (1933) Das Ich und das Es. In Complete Works, Vol. 13, S. Fischer Verlag.
- Hatcher, W., Martin Dr. (1984) The Baha'i Faith The Emerging Global Religion. Harper & Row Publishers, San Francisco.
- Lumba, M. (1987) The Several Levels Of Human Well being, Indian Science Association, Bangalore.
- Peseschkian, N. (1986) Positive Psychotherapy: A New Method Combining Different Approaches to Therapy, Springer-Verlag.
- " " (1982) Positive Psychotherapy in Medical Practice, Hexagon Roche, Vol. 10, No. 43.
- " " (1985) Psychotherapy of Everyday Life: Training in Partnership and Self-Help; Springer-Verlag.
- " " (1985) In Search of Meaning, A Psychotherapy of Small Steps. Springer-Verlag.
- Sharma, A. (1987) Resources and Human Well-Being: Inputs from Science and Technology, Indian Science Congress Association, Bangalore.
- Singh, H. G. (1977) Psychotherapy in India: From Vedic to modern times; National Psychological Corporation, Kecheri Ghat, Agra.
- Thurstone, L. L. and Chave, E. J. (1929) The Measurement of Attitudes Chicago Univ. Press.

The Geeta and W. B. Yeats

*Dr. R. L. Varshney **

Penned by Ved Vyas, the Bhagvad Geeta, Voice of Lord Krishna, is thematically, thoughtfully, structurally and spiritually a great book. It is the eternal Ganga that has purified the hearts of the teeming millions of humanity. Whereas the influences of the Bible is mostly limited to the West, the Geeta has influenced both the hemispheres deeply and elaborately. It is a book that has influenced the general public and the intellectuals alike. It is the sacred stream full of the waters of emotions and intellect. When one reads the Geeta the dust of sorrow is removed; the mind gets solace and satisfaction, peace and eternal bliss. Besides its religious and spiritual value, the Geeta has tremendous literary value. It is the song of life, nay of eternal life; it removes from our hearts the fear of death, anxiety of sorrow and tranquillizes utmost. Its language, its style, its melody, its mantric effect, its ability to elevate, its capacity to detach man from the mundance and the material, its moral influence and its character — building quality are unique. It is a book that should be read above creeds and sects : it is a book of universal knowledge and wisdom. It has also been

* Professor and Head, Department of English. G. K. Vishwavidyalaya, Haridwar.

regarded as a book of salvation and ecstasy.

The Geeta teaches that man should perform all his duties without a desire for the result; he should treat alike sorrow and pleasure, profit and loss, defeat and victory. Soul is immortal, and body is mortal. Death does not kill the spirit because the spirit remains alive even after death which is just like changing clothes. A man who controls his senses and has a stable mind, may realize God. A man involving himself in desires and sensuous pleasures becomes a slave of desires, becomes angry when his desires are not fulfilled anger generates unwisdom, lack of wisdom destroys memory and intelligence, and a man who loses intelligence and wisdom reaches his doom very soon. A man who controls his mind can get peace which destroys all sorrow.

The Bhagvad Geeta also teaches that God can be attained through *Karmayoga* also. The 'Karmayoga, means fulfilment of one's duties without predetermined notions of result, by controlling one's mind and senses and by observing detachment, by abandoning selfishness and other vices, and by having a pure conscience. Attachment and desire lead to the path of sin. People who have minds free from anger, desires, passions, prejudices and other vices attain God. The world of *maya* includes earth, water, fire, air, sky, mind, ego and intellect.

The Geeta also says that God is the creator, preserver and destroyer of the world, and He is above and over all distinctions and descriptions. God is omniscient, omnipotent and omnipresent. God can be seen and realized with the help of the divine eye.

All these notions and ideas and teachings of the Geeta make it a book, not merely of the Hindus, but of all human beings. The philosophy of the Geeta is so universal and wide that it has influenced people all over the world. W.B. Yeats also was influenced by the Geeta not as a devout believer or Hindu but as an intellectual and poet-philosopher. Even in his middle age he wrote :

The imaginative writer differs from the saint in that he identifies himself — to that neglect of his own soul, alas ! — with the soul of the world, and frees himself from all that is impermanent in that soul, an ascetic not of women and wine

but of the newspapers. That which is permanent in the soul of the world, on the other hand, the great passions that trouble all and have but a brief recurring life of flower and seed in any man, is the renunciation of the saint, who seeks not an eternal art but his own eternity. (W. B. Yeats, "The Two Kinds of Asceticism," Collected Works, Vol. VIII).

Yeats was influenced by the Vedantic philosophy. Quite early in his career he came into contact with Mohini Chatterjee and was profoundly influenced by Indian thought. His acquaintance with purohit Swami after 1931 furthered his knowledge of and interest in the Upanishads, and Yeats himself wanted to produce a European Geeta. For this purpose he studied Sanskrit and Indian scriptures—Yeats' tryst with India was that of a lover. He used to call India "the other Ireland". His first spiritual encounter with India took place when he was only 22. He came into contact with Mohini Chatterjee, who had gone to Dublin to preach theosophy. Chatterjee was also a Vedantist and had observed the thought-patterns of Shankaracharya. He felt that Walter Pater's ideas accorded well with those of Shankara. Chatterjee's assertion that 'art for art's sake was the only sinless doctrine' must have struck a responsive chord in the psyche of W. B. Yeats. Mohini Chatterjee's impact on Yeats was deep. In his *Autobiographies* Yeats says : "It was my first meeting with a philosophy that confirmed my vague speculations and seemed to me logical and boundless." He also recorded his impressions in an essay entitled 'The way of wisdom' which was published in 1900. Yeats says that Mohini Chatterjee was a handsome young man with "the typical face of a Christ" and his thoughts were "a flight into the heart of truth".

Yeats' escape to the "lake isle of Innisfree" or to Byzantium is like Arjuna's escape from the struggle and strife of life. In a short poem written during the thirties, Yeats says :

I asked if I should pray,
But the Brahmin said
'Pray for nothing, say
Every night in bad,
'I have been a king,
I have been a slave.

Nor is there any thing,
 Fool, rascal, knave,
 That I have not been
 And yet upon my breast
 A myriad heads have lain"
 That he might set at rest
 A boy's turbulent days.

Yeats' tryst with India was also through the Theosophical Society and also through some Sanskrit plays which he had read through Monier William's translation. *Abhijnan Shakuntalam* had a powerful fascination for him. Addressing the Indian students at Oxford in 1918, Yeats said that "he had steeped himself in the translations of Sanskrit plays and to assimilate in his writings whatever in them seemed valuable and congenial." Another encounter with India took place when Yeats was introduced by Rothenstien to Rabindranath Tagore. He read Tagore's translation of his Bengali lyrics from *Gitanjali* and was immediately captivated by the voice of a civilisation which had intellect and emotion in perfect harmony. Yeats wrote an introduction to *Gitanjali* which was partially an essence of the Geeta. Indeed, Yeats was so much 'enchanted' by the lyrics of *Gitanjali* that for several weeks he kept a copy of the book in his pocket.

In 1931 Yeats met an Indian mystic whom he came to like immensely. Purohit Swami impressed Yeats by his simplicity and saintly nature. Purohit Swami's guru, Bhagwan Sri Hamsa' was the head of an Ashram in Lewasa (Maharashtra) and had sent Purohit Swami to Europe to preach the gospel of Indian mysticism. Purohit Swami had with him a translation of the *Bhagwad Geeta* and the ten principal Upanishads. It was T. Sturge Moore who introduced the Swami to Yeats. Yeats persuaded Faber and Faber to publish Purohit Swami's translation of the *Bhagwad Geeta*. This encounter gave Yeats an opportunity to read the *Geeta* and the Ten Principal Upanishads. Later on he wrote an elaborate introduction to the *Ten Principal Upanishads* and allowed his name to occur as one of the translators. He also introduced the western readers to Purohit Swami's translation of Patanjali's *Aphorisms of Yoga*. "The terrain of Indian philosophy was a familiar ground for Yeats where he could

move with ease and a sense of belonging".

Since Yeats had studied a great deal of magic, astronomy, theology, Plato, Plotinus, occultism and Christianity, the influence of the Geet got mixed up, but it has never blurred by any other influence. His early work includes three poems on Indian themes, and the Indian landscapes of these poems are alive, with the life of one spirit enveloping the universe and this faith remains an integral part of his poetry up to the very end. This conviction is voiced forcefully and clearly in the *Indian Upon God*:

I passed a little further on, and heard, a peacock say,
Who made the grace and made the worms and made my
feathers gay,
He is a monstrous peacock, and he waveth all the night
His languid tail above us, its with myriad spots of light.

The note of the Geeta is further struck in the Byzantium poems. In these poems he has mixed Plato, Plotinus and the Geeta. In *Sailing to Byzantium* he says:

O sages standing in God's holy fire
As in the gold-mosaic of a wall,
Come from the holy fire, perne in a gyre,
And be the singing masters of my soul.
Consume my heart away; sick with desire
And fastened to a dying animal
It knows not what it is, and gather me
Into the artifice of eternity.

In *A Dialogue of Self and Soul*, the poet's soul says:

Think of ancestral night that can,
If but imagination scorn the earth
And intellect its wandering
To this and that and t' other thing,
Deliver from the crime of death and birth.

The impact of Indian thought is quite deep on the above quoted and the lines quoted below :

Such fulness in that quarter overflows
And falls into the basin of the mind
That man is stricken deaf and dumb and blind.
For intellect no longer knows
Is from the Ought, or Knower from the Known —
That is to say, ascends to Heaven;

×

×

×

The belief in the immortality of soul is stressed in Yeats' poetry again and again. At one place Yeats declares :

I proclaim that there is
Among birds or beasts or men,
One that is perfect or at peace

×

×

×

All that could run or leap or swim
Whether is would, water and cloud,
Acclaiming, proclaiming, declaiming Him."

The immortality, constancy and unchanging condition of the soul is stressed by the poet in yet another poem, *Under Ben Bulbin*, where he says :

Many times man lives and dies
Between his two eternities,
That of the race and that of soul,
And ancient Ireland knew it all.

or

All things fall and are built again,
All those that build them again are gay.

In *The Twoer* the poet very explicitly declares his faith :

And I declare my faith :
I mock Plotinus' thought
And cry in Plato's teeth,
Death and life were not
Till man made up the whole
Made lock, stock and barrel
Out of his bitter soul,
Ape, sun and moon and star, all
And further add to that
That, being dead, we rise
Dream and so create
Translunar Paradise.

* * *

The Crux of Causality

Dr. Harsh Narain*

Hegel contends that the hackneyed rubric, *nihilo ex nihilo fit*, nothing comes out of nothing, is either tautological or question-begging. 'In it is to be seen either only the empty tautology : nothing is nothing; or, if *becoming* is supposed to possess an actual meaning in it, then, since from *nothing* only *nothing becomes*, the proposition does not in fact contain *becoming*, for in it nothing remains nothing. Becoming implies that nothing does not remain nothing but passes into its other, into being.¹ The rubric does sound tautological. On analysis it boils down to this, Nothing is Nothing. It also begs the question, for it implies the argument, 'If "Becoming" exists, it must exist either in "Being" or in "Nothing". But "Becoming" cannot exist in "Being"; neither can it exist in "Nothing". Therefore, it cannot exist at all.'² The conclusion must follow, if the major premise tacitly assumes the very point to be proved. Becoming is a transition from Nothing to Being, and this point is conveniently left out of account by the rubric under consideration. This is what Hegel seems to suggest.

Taking one's cue from Hegel, One might be tempted to maintain that Becoming is as much, as fundamental, and as ultimate a fact as Being and Nothing and that Becoming is no more difficult

to explain than Being and Nothing. This Hegel does not say but should be in a position to say.

Let us try to tackle this issue. There are here three facts for our consideration : Being, Nothing, and Becoming. Barring exceptions, such as the positive expressions like 'adam' and 'fuqdan' for Nothing in Arabic, we have original, positive verbal expressions for Being only, Nothing and Becoming being expressed by expressions derived from the original ones. We say, God is. To negate God, we say, God is not, by simply adding the negative particle 'not' to the affirmative 'is'. In Urdu, Persian, and Arabic, we can easily oppose 'Khuda/Allah mafqud hai' (God is not) to 'Khuda/Allah mawjud hai' (God is). But this facility is not available in most of the other languages.

This is because we directly know only being : Nothing and Becoming we know only indirectly, by derivation from Being. This being so, logically speaking, we had better say 'Thing-no' than 'Nothing'. 'Thing' must come before being negated, before 'Nothing'. Likewise, a thing must BE before BECOMING. The order of letters in 'Becoming' is logical : first 'be' then 'come'.

But this state of affairs must not delude us into believing that Being is an original fact and Nothing merely derivative, logically constructed. This will be clear in the sequel. The case of Becoming is different, however. This, too, we shall see later,

We are inclined to hold that Hegel is not right in denouncing the rubric under consideration. The rubric appears to purport to be a negative statment of the law of sufficient reason. As Schopenhauer suggests, 'the principle of sufficient reason appears as the law of causality or the principle of sufficient reason of becoming, and it is through it that all objects which present themselves in perception are bound together through the changes of their states'.³ So, the law of Becoming is nothing but the law of sufficient reason as applied to the external world, nothing but the law of sufficient reason of becoming. Schopenhauer has essayed the task of demonstrating three more applications of the law of sufficient reason,⁴ with which we are not concerned here, however.

Of course, if Becoming is a transition from Nothing to Being,

the fact of transition has to be explained. According to the law of identity, Being is Being and Nothing is Nothing: How can the one *become* what it is not ? That is the question.

Apparently, there is no Becoming, no creation, so far as substance is concerned. (I see no more harm in employing the words substance and quality than in employing such words as table and chair, which are much cruder.) No substance is known to have come into existence out of sheer non-existence. But we do find apparently altogether new qualities succeeding old ones. Water, for instance, is far from deducible in its wholeness, comprehending all its qualities, from hydrogen and oxygen that combine to produce it.

Whence this even restricted qualitative novelty ? Why is it that out of the combination of oxygen and hydrogen we have water and not milk ? Why should, that is to say, the qualities of only water should emerge then rather than those of milk ?

All causality presupposes emergence, the coming into existence of what did not exist. If the aforesaid rubric is to be taken seriously, all causality, hence all emergence, consequently all novelty, and, in the last analysis, all change will have to be dismissed as merely illusory. Being and Nothing will remain the only fundamental facts, Becoming enjoying at best a derivative status, and that, too, only subjectively. If Nothing cannot pass into Being, there is no Becoming, save as subjectively regarded.

So, Nothing is a necessary factor in causation. But Nothing has to annul itself, to commit suicide, to make Becoming possible. That way, novelty is a must for causality.

If all novelty is denied in causality and it is argued that water supervenient upon mixture of hydrogen and oxygen in a given proportion is nothing new but that it existed all the time in the two elements in a potential state, the question will arise whether there is any difference between potential water and actual water. That is to say, does the actual water possess something which is absent from potential water ? If the reply is in the negative, there will be no difference between actual and potential water. If, on the other hand, the reply is in the affirmative, it would mean recognition of the fact of novelty in causality. If, again, it is urged that it is water

rather than milk which results from the mixture of hydrogen and oxygen in the given proportion because of the fact that the two elements have the capacity of producing water alone and that capacity means what a thing must do in given circumstances, the position is hardly any better. If the mixture gives birth to water because it must, what is the 'why' of the 'must'? Why, that is to say, must the mixture do what it does do? It is obvious that, if this argumentation is carried to its logical extreme, it is bound to lead to the fantastic conclusion that actual water, as also all other emergents, had been in existence from all eternity. Likewise, it can also be shown that it will remain in existence for all time to come. And the position would in the last analysis boil down to this that there can be no change under the sun, as to which Shakespeare would exclaim :

If there be nothing new, but that which is
Hath been before, how our brains beguiled
Which, labouring for invention, bear amiss
The second burden of a former child.

There are those who maintain that we do not know anything in its entirety. Its unknown qualities far outweigh its known ones. What we take to be new qualities are not really new qualities but newly manifested old qualities, at bottom. Hence emergence is manifestation, neither more nor less. Hence, they conclude, there is nothing new under the sun, and yet there is causation. But the question is; Has manifestation added anything to the previous state of affairs or not? If not, there is no difference between manifestation and non-manifestation. If yes, at least the manifestation is new. Hence, they aver, Becoming must be regarded as a cooperative enterprise between existence and no-existence, Being and Nothing. Hegel is right in the assertion that Becoming (fit) supervenes upon the interaction of Being and Nothing. Becoming is neither Being nor Nothing, but both rolled into one.

The foregoing considerations will give an idea of how difficult it is to account for the emergence of new qualities. It is interesting to find a philosopher of Samul Alexander's standing, whose whole thesis is based on the notion of emergence, standing disarmed before this problem: 'Several persons have found fault with me', says Alexander, 'because I do not explain why in the

development of Space-Time as represent it, colours and life, etc., should emerge. Well, that is not my business and further I do not see how it can be anybody's business, except to note the facts and be grateful for them, or at least to put up with them. Many are quite content to say it is God's doing. I should not use their language, because I consider it unscientific, but I agree with the spirit of it. ⁵ Reiterating the point elsewhere, he observes: 'If it is asked by what steps it is that mere motion under the guiding hand of Time leads to the emergence of material complexes of motion which we find in the world of things....., I can only reply that I do not know, and that it is not for the metaphysician to say, in the absence of indications from the physicist himself. The existence of emergent qualities is something to be noted, as some would say, under the compulsion of brute empirical tact, or as I should prefer to say in less harsh terms, to be accepted with the "natural piety" of the investigator. It admits on explanation. ⁶

It is comparatively easy to explain away the apparent novelty in physical causation. The statue is there in stone all the time, but it is perceived only after due chiselling thereof. It was unmanifest and became manifest as a result of the sculptor's activity. Here the question as to the difference between manifestation and non-manifestation, or as to the novelty of the manifestation, is puerile. Manifestation is something foreign to the nature of the thing manifested. It does not affect its being. The statue was all the time there, one could simply not discern it. The sculptor enables the observer to see it. Manifestation concerns the observer, not the thing observed, which remains neutral, unconcerned, unaffected.

Take another example, a piece of chocolate. It is made of cheese, sugar, and butter. Its primary qualities are all borrowed from its components. Its secondary qualities, too, appear, by and large, lent to it by the components. Yet there is a measure of novelty, an element of uniqueness, in the chocolate, which it is far from easy to explain. It may be contended, however, that it is we who impart uniqueness in the piece of chocolate and that otherwise it is nothing but its components. The particular arrangement of its components affects our senses in a new way. This is its uniqueness. It causes us to feel what we did not feel first, to be oblivious of what we could not afford to be oblivious of before. This may be taken to be a rough and ready explanation of the element

of novelty in this case. But does this hold good in other cases of causation ?

As we have already demonstrated, there is an irreducible element of novelty in causation, in Becoming, which eludes our grasp and which we must accept in all humility. Causation or Becoming is a cooperative enterprise between Being and Nothing, is the inexhaustible source of Novelty. In some cases, novelty is to a large extent subjective, but, in others, it is evidently objective.

References :

1. G. W. F. Hegel, *Science Of Logic*, A. V. Miller, tr. (London: George Allen & Unwin; New York: Humanities Press, 1969), p. 84.
2. Hegel, 'Quality' translated and incorporated in J. H. Sterling *The Secret of Hegel* Vol. I,
3. Arthur Schopenhauer, *The World As Will and Idea*, Vol. III R. B. Haldane & J. Kemp, trs, (7th ed., London: Kegan Paul, Trench, Trubner & Co., n. d.), Appendix entitled 'Abstract of Schopenhauer's Essay on the Fourfold Principle of Sufficient Reason' (4th ed., ed, Frauenstadt); P. 481.
4. *Ibid.*, pp. 480-486.
5. Samuel Alexander, 'Some Explanations', *Mind* N. S., 30 (October, 1921), p. 410.
6. Alexander, *Space, time, and Deity* (London: Macmillan & Co., 1920), Vol. II, pp. 55, 46-47, quoted in John W. McCarty, *The Naturalism of Samuel Alexander* (New York: Columbia University, 1948), pp. 22-23.

The Vedic Path, Vol XLIX No. 4, March 1987
Qua. Jour. : Vedic, Indo. & Sci. Research

Self-reliance and Self-surrender

*Dr. S. C. Mathur **

The title may appear to be some sort of a contradiction, but, in reality, there is no dichotomy between the two i.e., self-reliance and self-surrender. In fact they resemble and can be compared to the first few stage and the last stage of a long journey leading to self-or God-realization. On this long and tortuous adventure into the realms of the spirit, the first few steps have to be taken by the 'Sadhak' himself, thus purifying his mind and heart and making it a fit abode for the advent of the Almighty, First, we have to make ourselves fit instruments for the carrying out of the grand design of the great God by relentless self-effort. If we are prepared to take these initial steps we are sure to be blessed with God's grace which will help us in our onward march. The great God will not remain. then a more detached observer (upadrashta) but will become (anumanta) also i.e., our helper and supporter in our endeavours.

It is a matter of common experience that nothing in this world can be attained without hard work or labour. There is a

* Reader in English, Department of Humanities and Social Science,
University of Roorkie, Roorkie, U.P.
CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

famous saying 'Shraman Vina na kimapi sadhyam' i.e. without effort nothing can be achieved. In Srimad Bhagwad Gita, especially in the earlier chapters, Lord Krishna has emphasized on the need for self reliance and self-effort. The Gita gives a clarion call to all of us to arise from our slumber, inertia and apathy and work untiringly for the realization of our goal. Let us always remember the beautifully inspiring words of Katha Upanishad 'uttisthata jagrata prapya Varan nibodhate' (Katha Upanisad I, iii. 14) i.e. Arise and awake and approaching the great ones enlighten yourself. The great Swami Vivekananda has adopted the words of Katha Upanisad thus, 'Arise, awake and stop not till the goal is reached'.

The first important lesson of Srimad Bhagwad Gita to all of us, through the medium of Arjuna, is to attain strength and manliness - vigour and vitality. Again, while enumerating the divine Virtues, Lord Krishna places fearlessness (Abhayam) in the forefront of all virtues. In our upanisads God has been conceived as the very embodiment of 'Abhih' i.e. fearlessness. The Brahadaranyak Upanisad dares to characterize the absolute as the fearless (Abhayam Vai Brahma) [4.4.25] and the one who realizes him becomes fearless himself. It is a matter of common knowledge that a brave and fearless person does not like a coward or a weakling. Let us, therefore, try to ascend slowly but surely and steadily from the state of helplessness to manliness. A truly brave person alone knows how to admire another courageous man. All of us know the story of Alexander the great, and the brave Indian King Porus and, therefore, it need not be repeated here.

It would not be possible for us to understand the true importance and significance of the message of Srimad Bhagwad Gita without first attaining strength and manliness. In the words of a lion and not a mosquito'. It is due to this fact that Lord Krishna, before imparting his message, gives us the tonic of strength - in these memorable verses of the second canto of the Gita.

Kutastva kasmalamidam

Vishne samupasthitam

Anaryaiustam asvargyam

Akirtikaram Arjuna

(Gita, II, 2)

i.e. O Arjuna ! how has this infamous conduct - not practised at any time by the Aryas (that is, by good men), which leads to hell, and which brings into disrepute, entered your mind, in this time of peril.

Lord Krishna further says,

Klaibyam ma sma gamah partha

Naitat tvayyupapadyate

Ksudram hrdayadaurbalyam

Tyaktvottistha parantapa

(Gita, II, 3)

i.e. O Partha be not effeminate (like this); that is not worthy of you. O, (thou) harasser of toes, casting off this base weakness of heart, stand up to fight.

In times of crisis, a man of really strong character does not give way to dejection or hopelessness, on the contrary, he tries to face the situation with all the vigour at his command and finally overcomes it. He does not, under any circumstances, yield to unmanliness or show his effeminate nature. Here in the third verse of the second chapter of the Gita, Lord Krishna has appealed to the sense of self-respect of esteem of Arjuna by telling him 'Naitat tvayyupapadyate ! (It doth- it become you). Modern psychology has proved beyond any shadow of doubt that an appeal to the sense or self-regard or respect of an individual is always the best approach and not that of temptation or fear which leave a permanent scar on the personality of an individual. Lord Krishna, therefore, exhorts Arjuna to leave his faint heartedness and arise and fight the battle of life. 'Tasmat uttistha Kaunteya uddhaya krthiscaya - (Gita, II, 37) i.e., therefore, arise, O Arjuna ! determined on battle'. Lord Krishna further tells him as to how he should fight this battle of life, because, the technique is also equally important. True manhood consists in continuing to perform action life-long, with a disinterested frame of mind- a process by which one gets out of the entanglement of this material world, i.e. from the bondage of birth and death- and attain Him. Buddhi Yoga or the Yoga of enlightened reason enables a person to transcend the three gunas, rise above the dualities and attain the blessed state of a Trigunatita.

Lord Krishna, thus, steadies the wavering and vascillating

mind of Arjuna by this tonic of great strength. First, we must have in our own selves, then only we can have a strong and abiding faith in the great God. The doctrine of self-reliance reaches its acme or culmination in the famous and oft-quoted verse of the sixth chapter of the Gita :

uddhared atmana' tmanam
na'tmanam avasadayet
atmai'va hy atmano bandhur
atmai'va ripur atmanah

(Gita. VI, 5)

i.e. Man should himself bring about his own emancipation, one should not (at any time) discourage oneself; because, every man himself is said to be his own bandhu (that is, helper) or his own enemy.

The doctrine of self-reliance or self-effort is very significant for advancement, in any field or walk of life-both mundane and spiritual. In the field of education self-effort is the key to success. The teacher can only guide or help the student but the basic effort has to come from him. Life would lose all its fun or charm, if every thing is done for us by our elders, parents or teachers. The excitement lies in individuals' attempts at wrestling with a problem. Even if a person makes a sincere and determined effort but does not fully succeed, the purpose is achieved because the important thing is taking part in the race of life and not always winning the medal.

Every one of us possesses tremendous reserves of energy and strength and we must learn to tap those hidden resources. Vedanta teaches us the technique of unfolding and manifestation of those hidden reserves of strength and talents. Secondly, it also teaches us the method of controlling both the outer and the inner forces and, thus, attain true freedom. Creatureliness and helplessness before circumstances does not befit human beings who are endowed with tremendous resources of power and strength by the great God.

This doctrine of self-reliance or self-help which finds its fullest development in Bhagwad Gita has also found its echo in our Smritis, Puranas and folklore. There is a famous saying that Lakshmi

or the Goddess of fortune, comes only to the industrious lion among men (Udyoginam purusha-simhan upaiti Lakshmi). The weaklings only depend upon fate or gods or goddesses and cry for their help without making any effort themselves

देव देव आलसी पुकारा

The philosophy of Maluk Das has brought about the ruin and degradation of our country viz.

अजगर करे न चाकरी, पंछी करे न काम ।
दास मलूका कह गये, सबके दाता राम ॥

What is required of us is to forsake our dependence on God and exert ourselves to the best of our ability and capacity. A man can achieve something not simply by desiring for it but by making determined efforts for its realization (Udyamena hi sidhyanti karyani na manorathaih) . Vain day-dreamings do not help us at all in the achievement of our abjectives.

This initial emphasis on self-effort finds powerful expression in the exhortation of Jesus Christ also. He says, 'Ask, and it shall be given to you, seek, and Ye shall find; knock, and it shall be opened unto you' (Mathew, 7.7). The door of divine 'krpa' will open as soon as we make a sincere effort. It is with this end in view that Swami Vivekananda has laid so much stress on strength and self-reliance. He says in his famous lecture on 'My plan of Campaign'... 'What we want is strength- so believe in yourselves ... Make your nerves strong. What we want is muscles of iron and nerves of steel'. Once we develop our strength and fully tap our inner reserves of power, other things will follow naturally and gracefully, The Great God will strengthen our love and devotion and sraddha and we will start marching towards our goal with undaunted steps. Still a time comes in our spiritual march when we start feeling that our own efforts are not of much avail. It is, only, then that we realize the power and efficacy of prayer and divine krpa.

Just as the fairest of flowers in their full bloom are offered to the Great God for His worship, so we should first fully develop ourselves to Him. The first and foremost thing is to do our allotted duty and then resign or surrender ourselves to God. A true devotee of God always considers himself to be the lowliest of the low and

with this spirit of humility surrenders himself at the lotus feet of the Great God.

Lord Krishna, summing up all his advice, in the last Chapter of the Gita says :

Sarvadarman parityajaya
mam ekam saranam vraja
aham tvad sarvapapebhyo
moksayisyami ma sacah

(Gita, XVIII, 66)

i.e., 'Give up all other religion. and surrender yourself to me alone; I will redeem you from all sin, do not be afraid.'

In the first place, we should fulfil, to the best of our ability and capacity, all our 'dharma's' (duties) and then only renounce them and surrender ourselves to the Great God. The great God assures, through the medium of Arjuna, all men that if they surrender to Him with all love and devotion, they will be ultimately merged with Him.

Manmana bhava madbhakto
Madyoji mam namaskuru
mamevai' syasi satyam te
pratijane priyo' sime

(Gita, XVIII, 65)

i.e., keep your mind fixed on Me, become My devotee, offer sacrifices or worship to Me and offer reverence to Me, (thereby) you will come and be merged in Me; this truth I am imparting to you as an absolute certainty, (because) you are My beloved (devotee).

Thus, we should become an instrument in the hands of the great God and the only sound that should emanate from us must be 'Not I but Thou, Not I but Thou' - Tuhi, Tuhi, Tuhi.

Notificatoin

Summer Institute on Indian Approaches and Techniques of personality Development and Behaviour Modification.

A Summer Institute is going to be held at Gurukula Kangri University Hardwar from 15 to 29 June 1987 on 'Indian approaches and techniques of personality development and behaviour modification' with the following objectives:

- (a) To acquaint Psychology teachers and research scholars regarding various theories of Personality and behaviour modification prevalent in Indian culture.
- (b) To develop understanding regarding Indian methods and techniques of modification.
- (c) To provide a forum for discussion on various aspects of behaviour modification.
- (d) To compile and disseminate Indian thought and material on behaviour modification techniques.
- (e) To develop positive attitude to work scientifically upon Indian concepts and techniques.
- (f) To publish the proceedings of the course.

Those who want to attend this institute should apply to the Director of the institute, Dr. H. G. Singh, Professor, Psychology Deptt., 32 Gurukula Kangri Vishwavidyalaya, Hardwar on the prescribed form obtainable from him and such applications duly recommended and forwarded by the head of the institution, must reach upto May 30, 1987.

The selected candidates shall be informed in due course of time with joining instructions.

Dr. H. G. Singh
Professor, Psychology Deptt.
Director, Summer Institute,
32 Gurukula Kangri Vishwavidyalaya
Hardwar-249404

THE VEDIC PATH

Quarterly Journal of Vedic, Indological and
Scientific research

SPECIAL NUMBER

**Personality Development and
Behaviour Modification**

Gurukula Kangri Vishwavidyalaya, Harwar

Vol. L. No. 2-4

March 1988

CONTENTS

<i>Editorially Speaking</i>	C.
<i>Prithivi Sukta (Part III)</i>	1
Dr. Satyavrata Sidhantalankar Ex. Visitor, G. K. Vrshwavidyalaya, Harwar	
<i>Behaviour Modification Approach of the Gita</i>	8
Dr. Indra Sen Sri Aurobindo Ashram, Pondicherry	
<i>Conflict Management Universities and Political Parties</i>	16
Sri G. B. K. Hooja Ex. V. C., G. K. Vishwavidyalaya, Harwar	
<i>Sankhyan Tri-Guna and Eysenck's Dimensions of Personality</i>	23
Dr. Vidhu Mohan, Punjab University, Chandigarh Dr. Sadhana Sandhu, Govt. College for Women, Patiyala	
<i>Behaviour-Genetic Analysis of Samskaras</i>	39
Dr. S. N. Sinha, Prof., Dept. of Psychology University of Rajasthan, Jaipur.	

- Foundation Stones of Buddhist Approach to Behaviour Modification.* 43
 Dr. R. N. Singh, Dept. of Psychology
 P. G. College, Gazipur.
- Behaviour Modification From Compulsion To Free Choice* 53
 Dr. Erna M. Hoch., Prof. of Psychaitry (Retd)
 Switzerland.
- Psychological Ascendance Programme* 74
 Dr. J. Mahanta, Reader-Institute of Criminology
 & Forensic Sciences [Govt. of India]
 Jhandewalan, New Delhi.
- Efficiency in Administration* 86
 Prof. R. C. Sharma, IAS (Retd.)
 Vice Chancellor, G. K. University, Hardwar
- The Nature of Dharma And Vidhi.* 92
 Dr. U. S. Bist, Dept. of Philosophy
 G. K. University, Hardwar.
- A Report of the U. G. C. Summer Institute on Indian Approaches and techniques of Personality and Behaviour Modification.* 99
 Dr. H. G. Singh, Director,
 Professor, Dept. of Psychology

Editorially Speaking :

Behaviour Modification

Gurukuia Kangri Vishwavidya with a heritage of 88 years has acquired and maintained its our specific character. and ideals like any other university of a long standing. It purports to bring out the hidden and forgotten sciences of the Vedic times and communicate far and wide the message of the Vedas for the benifit of the whole humanity. Human psychology and behaviour is a field which has been of great concern to the Rishis, academicians and comman men from the very ancient time.

Different approaches to personality development and behaviour modification have been made in the Vedas, Upanishads, Puranas, Epics and later philosophical literature. The famous theory of Karma i.e., action which is one of the main themes of the Gita, propounds that present actions and deeds control human behaviour of past and future. The effect of human action and deeds is both retroactive and proactive. There is a famous story of a king, Nahush, who by virtue of modifying his behaviour through actions and deeds could attain the kingdom of heaven and again by the observance of reverse type of behaviour he lost the throne of Indra and became and ordinary king of the world.

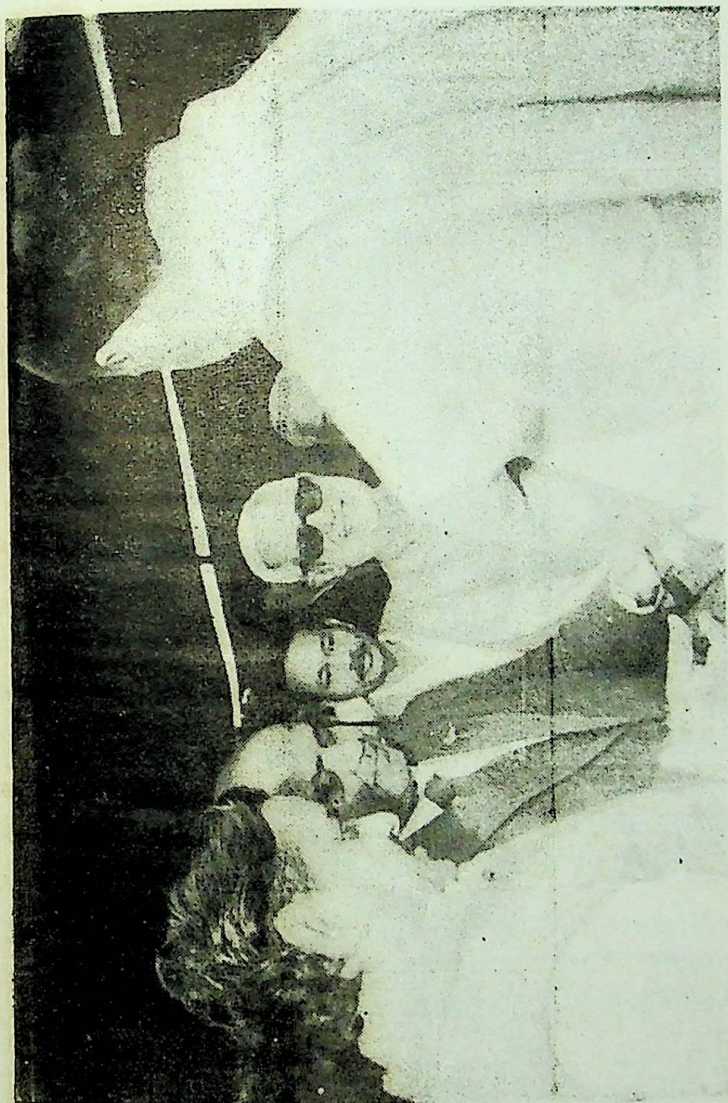
Geraldine Coster comparing Psycho - analysis and Yoga says, "Once more we need to remember that Eastern theory of mind is far more definite and clear cut than that of the west. Analytical theory in the west is a very new and young experiment. Yoga in the east is a very ancient and matured

technique". Yoga modifies the whole personality, i.e., Soma, Nerves and Psyche. In the Western Psychology the process of behaviour modification goes from abnormality to normality but in Indian Psychological heritage it does not stop at normality but opens new avenues to rise further to attain supernormal behaviour. Thus there are wider approaches and techniques of behaviour modification available in India. But these are not being included in the current teaching of psychology in India.

Here it is worth while to quote Dr. G. Bose saying, "India's ancient learned man had a genius for introspective meditation and the Indian psychologist has that heritage. In this respect he enjoys an advantage over his colleagues in the west. If this faculty is properly cultivated problems requiring deep introspection such as those of thought process, higher cultural inhibitions, etc., will be successfully solved. The mystic experience of saints and yogis should form the subject matter of psychological research and India is the best place for this study."

Hence an All India Summer Institute on; "Indian Approches and Techniques of Personalty Development and Behaviour Modification," sponsored by the University Grants Commission, New Delhi was held at this Vishwavidyalaya from June 27 to July 11, 1987 to teach the teachers of different Universites the Indian techniques propounded and adopted by the Indians from the Vedic times.

This attempt was to advance the theme of advocating Indian Psychological learning already adopted in a similar Summer Institute on, "Psychological Traditions in India" held in 1986 at this vishwavidyalaya. This issue of the journal contains a few representative lectures held in 1987 Summer Institute. A full report of the same also appears at the end.



Vice-Chancellor Prof. R. C. Sharma presenting a draft of Rs. 106447/- to Prime Minister Sri Rajiv Gandhi as a contribution to Prime Minister's Drought Relief Fund from the teaching and non-teaching staff and students of Gurukula Kangri Vishwavidyalaya in Novb., 1987. Acha ya Bhagwan Dev and Sri G.B.K. Hooja are also seen in the photograph.

Prithivi Sukta

Part III (Concluded)

*Dr. Satyavrata Siddhantalankar**

Earth as a Mother

The Prithivi Sukta is a Chapter of the 12th Kand of Atharva Veda which deals with the Earth (Bhoomi) as our benefactress. This is our motherland or the land of the state (Rashtra) hence some people have styled it as a Raashtra Sukta. After dealing with the first eighteen mantras of this Sukta in part I and 19 to 39 mantras in Part II, the remaining 40 to 63 mantras are explained here.

सा नः भूमिः आ दिशातु यत् धनं कामयामहे ।
भगः अनुप्रयुञ्जताम् इन्द्रः एतु पुरोगवः ॥ (४०)

The Earth about whom so many attributes have been recounted orders for us the riches we desire. (This we claim on account of our effort.) Fortune may join this afterwards. Our efforts be the fore-runner. 40.

यस्यां गायन्ति नृत्यन्ति भूम्यां मर्त्याः व्यैलवाः ।
युध्यन्ते यस्यां आक्रन्दः यस्यां वदति दुन्दुभिः ।
सा नः भूतिः प्रशुदतां सपत्नान् असपत्नम् मा पृथिवी कृणोतु । (४१)

The Earth on whom the mortals speaking various tongues

* Ex-Visitor, Gurukul Kangri Vishwavidyalaya, Haridwar.

sing and dance; On whom they fight with drums resounding loud;
Let the Earth drive out our rivals and make herself free from them.
41.

यस्यां अन्नं ब्रीहियवौ यस्याः इमाः पञ्च कृष्टयः ।

भूम्यै पर्जन्य पत्न्यै नमः अस्तु वर्षमेदसे । (४२)

Earth on whom grow foodgrains in the form of rice and barley; On whom are settled manifold groups of human beings; The Earth whose spouse is the cloud who fattens her with rain; To that Earth be my homage. 42.

यस्याः पुरः देवकृताः, क्षेत्रे यस्याः विकुर्वते ।

प्रजापतिः पृथिवीम् विश्वगर्भाम् आशां आशां रण्यां न कृणोतु ॥ (४३)

Whose cities are planned by men of sterling qualities; In whose fields and landscapes are conducted multifarious activities; Let the master of all beings make resplendent and pleasant to us the Earth who contains everything in her womb the Earth in every direction. 43

निधिं विभ्रती बहुधा गुहा वसु मणिम् हिरण्यम् पृथिवी ददातु मे ।

वसुनि नः वसुदाः रासमाना देवी दधातु सुमनस्यमाना ॥ (४४)

Let the Earth give me wealth, jewels and gold which she bears in her hidden places in many forms; Let the Divine Earth, giver of wealth, pleased in mind, while bestowing treasure sustain us. 44.

जनं विभ्रती बहुधा विवाचसं नाना धर्माणं पृथिवी यथौकसम् ।

सहस्रं धारा द्रविणस्य मे दुहाम् द्रुवा हव धेनु अनपस्फुरन्ती ॥ (४५)

Let the Earth, bearing in various ways, people of different languages and of different customs particular to their locality, yield to me a thousand streams of wealth as the cow yielding milk standing steady and unresisting 45.

यः ते सर्पः वृश्चिकः तृष्टदंश्मा हेमन्तजब्धः भूमलः गुहाशये ।

क्रिमिः जिन्वत् पृथिवि यत् यत् एजति प्रावृषि तत् नः सर्पन् मा उप सृपत् ।
यत् शिवं तेन नः मृड ॥ (४६)

○ Earth ! whatsoever harsh-biting, winter-smitten serpents

and scorpions lie hidden to seek warmth in thee; whatsoever worm becomes lively and becomes active in rainy season; Let that serpent, scorpion, or worm, while creeping, not come near us; Whatsoever is good for us, with that be pleasant for us. 46.

ये ते पन्थानः बहवः जनायना रथस्य वर्त्म अनसः च यातवे ।
यै संवरन्ति उभये भद्रपापाः, तं पन्थानं जयेम, अनमित्रं,
अतस्करं यत् शिवं तेन नः मृड ॥ (४७)

Whatsoever many paths thou hast for going about for people, for chariots and for carts; The paths by which men, both good and evil, travel; Let us conquer those paths making them free from enemies and marauders; Whatsoever is good for us, with that be pleasant for us. 47.

मत्वं विभ्रती गुरुभृद्, भद्रपापस्य निधनं तितिधुः ।
वराहेण पृथिवी संविदाना सूकराय वि जिहीते मृगाय ॥ (४८)

O Earth ! Thou upholdest the lightest and the heaviest; Thou endurest the extinction of the saint and the sinner; Thou in conjunction with the cloud makest room for the boar and the deer. 48.

ये ते आरण्या पशवः मृगाः वने हिताः सिंहाः व्याघ्राः पुरुषादः
चरन्ति । उलं वृकं पृथिवि दुच्छुनाम् इतः ऋक्षीकाम् रक्षः अप
बाधय अस्मत् ॥ (४९)

Those forest-animals of thine, who go about settled in woods—deers, lions, and tigers, man-eaters; the jakal the wolf, and the vilest bearess amongst the demons— do thou force them away from us, O Earth ! 49.

ये गन्धर्वाः अप्सरसः ये च अरायाः किमीदिनः ।
पिशाचान् सर्वा रक्षांसि ज्ञान अस्मत् भूमे यावय ॥ (५०)

O Earth ! keep those away from us who are simply glibtalkers but not doers (Gandharvah—गन्धर्वाः), those who make promises but run away in time of need (Apsarasah—अप्सरसः), those who cannot give or make sacrifice (Arayah—आरायाः), those who regard everything insignificant (Kim-idinah—किं ईदिनः), and those who inflict injuries on others (Pishachah—पिशाचाः), keep away all

these Demons. 50.

याँ द्विपादः पक्षिणः संषतन्ति हंसाः सुपर्णाः शकुना वयांसि ।
यस्यां वातः मातरिश्वा ईयते रजांसि कृण्वन् च्यावयन् च वृक्षान् ।
वातस्य प्रवाम् उपवाम् अनु वाति अर्चिः ॥ (५१)

The Earth, in whom two-footed winged ones (swans, eagles, hawks, and birds) fly together; In whom wind moving in the sky raises clouds of dust and sets the trees in motion; In whom there are currents of wind followed by their sub-currents; In whom there is light spread all over. 51.

यस्यां कृष्णं अरुणं च संहिते अहोरात्रे विहिते भूम्यां अग्निः ।
वर्षेण भूमिः पृथिवी वृता आवृता सा नः दधातु भद्रया प्रिये
धामनि धामनि ॥ (५२)

The Earth on whom dark and brilliant have been joined together in the form of day and night; the broad earth who is wrapped and covered all around with rainwater; Let that Earth, with her nobility, sustain us from place to place. 52.

द्यौः न इदं पृथिवी च अन्तरिक्षं च मे व्यचः ।
अग्निः सूर्यः आपः मेधाँ विश्वे देवा च सं ददुः ॥ (५३)

The Heaven and the Earth, and also the atmosphere spread out in between, surrounding me; Fire, Sun, Waters, and all the Divine Forces— all these together have given me wisdom. 53.

अहम् अस्मि सहमानः उत्तरः नाम भूम्याम् ।
अभीषाट् अस्मि विश्वाषाट् आशां आशां विषासहिः ॥ (५४)

I am one who can face all onslaughts, am known as superior by name on the Earth; I am conqueror, conqueror of the world. I conquer the Earth from every direction. 54.

अदः यत् देवि प्रथमाना पुरस्तात् देवै उपता व्यसर्पः महित्वम् ।
आ त्वा सुभूतम् अविशत् तदानीम् अकल्पयथा प्रदशिः चतस्रः ॥ (५५)

O Divine Earth ! thou art spread out onwards in front (of me); the greatness of thine spreading out has been proclaimed by men who shun me; and then, (after my having conquered every bit of the

Earth) well-being entered into thee (that is, first having conquered I took to the welfare of people). Thou givest the form to the four quarters (before which the whole land was just an expanse of space with no landmarks in any direction). 55.

ये ग्रामाः यत् अरण्यं याः सभाः अधि भूम्याम् ।
ये संग्रामाः समितयः तेषु चारु वदेम ते ॥ (५६)

Whatsoever are the villages, whatsoever the forests, whatsoever the assemblies on the Earth; whatsoever the associations and the gatherings in them may we speak good of thee, O Earth ! 56.

अश्व इव रजः दधुवे वि तान् जनान् ये अक्षियन् पृथिवीं यात् अजायत ।
मन्द्रा, अग्नेत्वरी, भुवनस्य गोपा, वनस्पतीनाम् गृभिः औषधीनाम् ॥ (५७)

As a horse shakes off the dust (of his body), so does the conqueror shake off those men who destroy the Earth. This has happened since was born, the Earth who is pleasing, moving with speed, protector of creation, container or holder of trees and herbs. 57.

यत् वदामि मधुमत् तत् वदामि, तत् ईक्षे तत् वनन्ति मा ।
त्विषीमान् अस्मि जूतिमान् अव अन्यान् हन्मि दोघतः ॥ (५८)

Whatever I speak, I speak that with the sweetness of honey; Whatever I see inspires me devotion; Brilliant am I, man of swift action am I, I smite down those who are committed to violence (are violent) . 58.

जान्तिवा सुरभिः स्योना कीलालोदनी पयस्वती ।
भूमिः अधि ब्रवीतु मे पृथिवी पयसा सह ॥ (५९)

Tranquile, fragrant, pleasant, with playful udders, full of milk, let the Earth (like the cow) call unto me overflowing with milk (as the cow calls to her calf). 59.

याम् अन्वच्छत् हविषा विश्वकर्मा अन्तः अर्णवे रजसि प्रविष्टाम् ।
भुजिष्य पात्रं निहितं गुहा यत् आविः भोगे अभवत् मातृमद्भ्यः ॥ (६०)

(Motherland) whom the man of action (Vishvakarma— विश्वकर्मा) after having gone through sacrifices, sought out, lying

in water and dust; In which was deposited enjoyment and safety in secret; All that (secret) became manifest for (one) whom the Earth became a Mother. 60.

त्वं असि आवपनी जनानाम्, अदितिः कामदुधा, पप्रथाना ।

तत् ते ऊनम् तत् ते आ पूरयाति प्रजापतिः प्रथमजा ऋतस्य ॥ (६१)

Thou art agro-productive for the people; thou art indestructible; wish-fulfilling; spreading out. Whatever there is deficient in thee that is made good by the progenitor of all that is born; (the progenitor of all) is the one who is the first-born of the Divine Law. 61.

उपस्थाः ते अनमीवाः अयक्ष्माः अस्मभ्यं सन्तु पृथिवि प्रसूताः ।

दीर्घं नः आयु प्रतिबुध्यमानाः वयं तुभ्यं वलिहृतः स्याम ॥ (६२)

O Earth ! All who are born out of thee and are in thy lap are one of us; let them be without any disease, ordinary or chronic. Let us intelligently awaken to a long life, and may we the tribute-bearers to thee. 62.

भूमे मातः नि धेहि मा भद्रया सुप्रतिष्ठितम् ।

संविदाना दिवा कवे श्रियां मा धेहि भूत्याम् ॥ (६३)

O Mother Earth ! do thou set me down for my welfare well established; O far-seers, set me down in fortune and prosperity consistent with Divine Virtues. 63.

The description of Mother Earth in the Prithivi Sukta of the Atharva Veda does not restrict itself to this or that particular land, it is applicable to every land, of all climes and times, where men settle down and regard the land of their habitation as their motherland. One of the Mantras has rightly said, what after all is the land of one's adoption ? It is nothing but mud and water—"अन्तः अणवे रजांसि (६०) but the emotional attachment of men who settle thereon makes them call it their Mother. In fact, the Prithivi Sukta is addressed to those who are emotionally attached to their country as a Son is attached to his Mother—"मातृमद्भ्यः" (६०). This attachment to the land of one's birth is so deep and penetrating that the devotee in the Prithivi Sukta addresses her as his Mother and styles himself as her Son—"माता भूमिः पुत्रोहम् पृथिव्याः (१२). This

relationship is so close that treating oneself as the Child of the Earth one prays that the Earth may yield milk to him as a Mother does to her Babe—"माता पुत्राय मे पयः (१०). For one who is an consonance with the land of his birth, his Motherland is like a living organism possessing an immortal heart reverberating with kindness and love resting in the highest firmament—"यस्याः हृदयम् परमे व्योमम्" (८). One shudders to hurt her heart—"मा ते हृदयम् अविपम्" (३५).

The poet in the Mantras of this Sukta visualizes the Mother Earth as radiating with a golden aura—"हेरण्यस्येव सदृशि" (१८); resplendent and pleasing—"रण्यम्" (४३); even the fragrance of the Motherland emanating from flowers grown all over is enchanting—"यः ते गन्धः पुष्करं आविवेश" (२४).

One admires the animals—tame and wild—roaming about in the forests—"आरण्याः पशवः मृगाः वने हिताः हिंसाः व्याघ्रा" (४६) reminding us of modern sanctuaries of animals. It is a place where useful animals as cows, horses, and birds are protected and looked after—"शवां अश्वानाम् वयसश्च विष्ठा".

The Motherland is a country where people from all over the world are welcome—"जगतः निवेशनी" (६); even every description of race finds a place here—"वैश्वानरं विभ्रति" (६); so much so that people of different tongues and religions have an equal right—"जनं विभ्रती बहुधा विवाचसं"—"नाना धर्माणं"—as citizens of the Motherland (45).

The poet of the Veda looks to the hills and dales and mountains covered with snow—"गिरयः ते पर्वताः हिमवन्तः" (११) with pleasure and takes pride in the crystal-clear water of the rivers and the water-falls—"शुद्धा न आपः क्षरन्तु" (३०).

The foundations of the Motherland are laid on unshakable spiritual rocks—"पृथिवी" धर्मणा धृताम् (१७) selflessness and sacrifice being the essence of individual and social life—"यस्याँ यज्ञं तन्वते" (१२), with the background of progressive realisation of Godhead—"ब्रह्मणा वावृधानाम्" (२६)

To such an Earth—and Motherland—we pay Homage—तस्यै नमः (२६)

Behaviour modification approach of the Gita

*Dr. Indra Sen**

(Lecture contributed to U. G. C. Summer Institute on Indian Approaches and Techniques of Personality Development and Behaviour Modification held at G. K. Vishwavidyalaya, Haridwar, June 27 to July 11, 1987.)

Indian approaches and methods of personality development are very many, as many as there are systems of yoga or sadhana. Hatha yoga has the approach of the body and the life energy it embodies. Raja yoga or Patanjali's Yoga Darshan deals with the mind and the restraining of its activities. Bhakti yoga is the retraining of emotions and Karma yoga a retraining of actions of life. And the innumerable combinations of these produce innumerable approaches and the methods or the practical techniques that follow from them.

Here we might concentrate on the approach and the methods of the Gita.

The approach of the Gita is of *Sarva Bhaven*, of knowing, feeling and willing, of knowledge, love and works, of the integral being of man. This is characteristic of the Gita. This approach is further broken up into the following separate approaches pertaining

* *Shri Aurobindo Ashram, Pondicherry.*

to the psychological make-up of individuals and their prevalent mood :—

(1) The approach of Buddhi or the intelligent will.

A thinking man concentrates on truth and seeks the same in life persistently and ever more. He thereby achieves a unification or integration in life. The divergent impulses get more and more focussed on truth. He becomes desireless and discovers the Self in all things and becomes peaceful. This is, of course, a matter of progressive growth, but of a growth which one feels and enjoys more and more. The ultimate aim is to achieve a state of Sthitha-Prajna or of steady mind or intelligence.

2. Another approach is of work. But works have to be progressively done selflessly as an offering and contribution to common good, *Sarva Bhut Hite Ralch*, or *Lok-sangrah*, unity of world. This too leads desirelessness and the Self and the peace.

3. A further approach is of the emotions, of the redirection of all feelings of love, hatred, anger fear, etc. to the Supreme fact of existence. This is an exercise continually carried on in adorations of the Highest and the Noblest in life. This too brings about an integration in life through emotions.

4. Another approach is of knowledge, a study and contemplation of what man is, what existence is and wherein consists the fulfilment of life. A progressive clarification on these issues would also lead to the same results.

5. There is also the approach of meditation and other yogic exercises. These aim at making the mind like a flame in a windless condition, And these lead to Self and peace.

6. There is also the approach of non-attachment or of non-involvement and of freedom. Human nature normally gets involved in environmental things, insists on contradictory things and develops conflicts and neurosis. Peace becomes a problem. Non-attachment is the solution.

7. When integration of personality proceeds, we reach a stage, where the Absolute of ultimate existence demand absolute

acceptance. That is the last stage of the Gita, which enjoins *Sarva Dharman Paritajya Mam ekam Sharnamvraj*, giving up all standards accept the absolute alone as the one standard of life. Then all conflicts stand rejected and an absolute unification of life is aimed at.

These are the various approaches which the Gita enjoys as possibilities of human nature, depending on the inner state of development and constitution of an individual.

It is characteristic of these approaches that they involve an aim of life and also a philosophy of life. It can be said to be the general quality of Indian approaches to Personality Development and Behaviour Modifications. And they involve an intensification of consciousness on the aim of life.

The question of techniques needs a little consideration. Now, what is a technique? Technique is a process, a method of doing a thing to achieve a result. For example, Free Association is a technique or a method of Psycho-analysis. Jung replaced it by Word Association, which to was not considered indispensable. But the aim of Psycho-analysis and Jungian therapy is the same i.e., the relief to the patient of the mental disorder. Both work by their different techniques, fixed or variable, a reorientation of life's situation is this patient and effect the cure.

Evidently, a reorientation of life a situation is the important thing, the techniques or methods depend upon the resourcefulness of the therapist.

Under each one of these 7 approaches the techniques are many and yet a lot more which will depend upon the therapist or the teacher. Under the approach of emotions, e.g., one talks of Navadha Bhakti, nine fold devotion and yet the essence of the matter is heart's adoration of the object of love. Similarly under the approach of knowledge, study, discussion, contemplation, meditation, realisation etc. can be many techniques. Each teacher has his preference as methods, but the aim is the same, the enlightenment of the patient.

The Gita involves many techniques too. As to the question, why a person get drawn to evil inspite of his will to the contrary, the answer is that there is in human nature a part that is innately

attached to evil. Senses are attached to sense-objects, the tongue to taste for example. There reason has a hard task in trying to restrain it. One has to learn to recognise this part and repeatedly reeducate it. This is Rajas, the principle of restlessness, according to the psychology of the Gita. The other two principles which make-up man are Tamas and Sattwa. Tamas is inertia and Sattwa is consciousness, balance and harmony. To counteract inertia we have to evoke Rajas and they both have to be subsumed under Sattwa. These three constituent factors duly appreciated will enable us to create techniques to correct the errors caused by the domination of the one or the other.

The great merit of the Gita is that it lays its main emphasis on the aim of life, which is sought to be strengthened more and more. And under the unifying stress of the aim the recalcitrant elements adjust themselves progressively. If truth speaking is stressed in various ways, the habit or the attraction for telling lies is bound to get modified then general psychology of human nature as consisting of Sattwa, Rajas and Tamas is a great help in controlling behaviour. And this psychology enables one to create devices, techniques and methods to deal with the situation as it happens to exist at a time. The approach to the situation too has to be psychologically determined.

Of course, this presupposes a will in the person to improve, to get better. If the will is lacking then purely physical methods of treatment are called for. Integral Yoga of Sri Aurobindo and the Mother has the same integral approach with emphasis on Jnana, Karma and Bhakti according to the dominant trend of one's nature. In regard to the aim it seeks an integral transformation of nature. But as to the realisation of the Divine consciousness the aim remains the same with the Gita as with integral yoga.

What is true of the Gita's approach to life is true of other Sadhanas, whether independently stated or as involved in a religious faith and life.

In the West, the rise of psychology is a phenomena by itself. Its greatest contribution is psychological consideration of life. As an experimental natural science its application to life has been much widened, but it has not thrown much light on the inner working of personality. On the other hand, the so-called Depth Psychology

built up by Freud, Adler, Jung and Rank and other trends in Psycho-therapy as represented by Jungian psychologist, Maslow and Assagioli have depended our knowledge of personality and enriched the meaning of life. These pioneers represent certain approaches as well as techniques of Personality Development. Besides these among the academic psychologists Rogers, Allport, Maslow and others who have stressed the idea of Self-actualisation, Self-actualisation is, indeed, a happy idea. But the question, what is the self that is to be actualised, remains unanswered. In the West it is Jung alone who identified it as the central fact, beyond all polarities, representing wholeness, as the best positive idea. But he did not seek and evolve a yoga accompanying psychology to activate this central fact. However, Jungian Analysts in their clinical practice are now promoting Self-experience, which is the most promising thing to discover the true secret of personality.

However, this true secret of personality was to the Gita an ascertained fact. The various ways to it also started with definiteness and certitude.

And the life of a person, who has realised the Self, is also described with definiteness and certitudes.

Allport in his "Pattern and Growth in Personality" discusses the present-day methods and techniques of personality development, which makes an impressive reading.

But it looks upon man from the outside as an object in nature. The question is, is man really such an object or is he really a consciousness to be studied by an inner approach. The Western approach is the first thing to appreciate. Then all the new techniques lately evolved can be pressed into the service of Indian psychology in addition to those already used by past Indian teachers.

Of these pioneers, mentioned above two need a special mention, one Assagioli and two, Maslow.

Now, Freud aims at digging up the childhood memories through Free Association and Dream Interpretation, but the purpose of it all is a recomposition or reintegration of personality into a socially passable form. Jung's Analytical Psychology is in spirit

analytical though it affirms a centre or self as its basic fact. In therapeutic archetypes of the collective unconscious including the one of the self.

In fact, the general spirit of science is analytical, of looking to the parts, of reducing the phenomenon under investigation to the antecedents. It is only recently that a trend has come into being, which recognises wholes as significant facts by themselves and seeks to study their properties and looks analysis into parts as a subordinate activity.

Assagioli was indeed happy to think of synthesis as a direct and positive objective of cure and to regard analysis as a subordinate activity. Freud would raise the unconscious causes of conflict to consciousness and that automatically would bring about a reorientation or reintegration. But such recomposition was an effect not a direct objective. Assagioli made this recomposition the direct objective and then planned his therapeutic proceeding to be appropriate to each patient. There is an evident truth and force in this standpoint. Indeed, reintegration of a fractured personality is the aim of all psychotherapy. However, analysis was the power and the bias of science, and psychotherapies in variant forms adopted it with differences in the details of their orientations. They do, however, admit synthesis too in their general approach of analysis in variant forms and degrees.

But Assagioli has the merit of espousing synthesis as the main conscious purpose and yet employing analytical procedures in its service as needed.

In this attempt the most original thing done by him is the attitude taken towards the unconscious, personal or collective. His central emphasis is on building up the will for health and happiness in the patient and in the course of this process whatever comes up or rather intrudes upon the consciousness from the unconscious is to be dealt with, but no direct attempt is to be made to unearth the unpleasant things from the unconscious, personal or collective.

The inspiration of Psychosynthesis of Dr. Assagioli is a happy one and it can look forward to a great scope of expansion and development. Its principles are sound and the techniques-collected widely from life Western and Eastern-are useful. The two chapters

on Music and Meditation as therapeutic means are particularly apt. It is inclined to Jung in a special measure though Maslow has lent support to it in an explicit manner.

Maslow is the other pioneer deserving special mention. He was struck with the idea of a psychology of a healthy person as opposed to a psychology of a neurotic. This was a line of approach opposed to that of Freud, Jung and Adler. And it was sympathetic to the approach of psychosynthesis. Maslow studied healthy persons and was struck in them by the idea of peak experiences, which he followed. A peak experience is an experience of special joy. Its influence on life generally is very great. He began to seek and promote peak experiences and thereby intensify their joyfulness in life and achieve cure of a neurosis. This was led to the founding of a new therapy.

Now the Gita's approach to conflict and neurosis is of the same kind. Its emphasis is on the inner synthesis to be achieved the same is emphasised more and more. That pressure from above, of the Highest automatically reorganises the lower disparities as when disparity becomes abstruse it has to be specially handled by appropriate techniques, which the teacher or therapist plans out in each case as needed.

We have to-day a large number of therapies and each one of them succeeds as well as fails in some cases. Adler's therapy is the simplest. It holds childhood inferiority as the cause of neurosis. Jung's therapy is the most complicated. It appears, in all therapies the essence of the matter is the rapport relation between the therapist and the patient. Through a deep personal contact the therapist is able to induce conditions of health in the patient. All other things, the techniques and procedures involved and the theories involved are secondary.

BIBLIOGRAPHY

1. The MS. 'A Psychological Approach to the Gita' by Indra Sen
2. The Gita, translated in blank verse by Shyam Sundar Jhunjhunwala (published by Vak, the Spiritual Book, Pondicherry, 605 002)
3. G. W. Allport, 'Pattern and Growth in Personality, New York

4. Psycho-synthesis by Roberto Assagieli, Penguin Books, (has employed lots of techniques, Western and Eastern)
5. The Death and Rebirth of Psychology by Ira Progoff Julian Press, New York
6. Depth Psychology and Modern Man, by Ira Progoff, Julian Press
7. The Human Person, An Approach to an Integral Theory of Personality, Ronal Press Company, New York
8. New Pathways in Psychology, Maslow and the Post-Freudians Resolution by Colin Wilson, A Mentor Book
9. Principles of Applied Psychology by Polffenberger Allied Pacific, Bombay

PRAYER TO SARASWATI

यस्ते स्तनः शशयो गोमयो

भूयेन विश्वा पुष्यसि वार्याणि ।

यो रत्नधा वसुविद् यः

सुदन्नः सरस्वति तमिह धातवे कः ॥

Saraswati, that retiring bosom, which is the source of delight, with which thou bestowest all good things, which is the container of wealth, the distributor of riches, the giver of good (fortune), that (bosom) do thou lay open at this season for our nourishment.

Rig Veda 1-164-49

Conflict Management Universities and political parties

G. B. K. Hooja*

Politics in Human Affairs

Dismayed by the large gap between the promises made by the politicians and political parties and their performance, the electorate, both the elite and the commoners are inclined to give a poor rating to the practitioners of politics. The acrimony engendered by the rough and tumble of electoral campaigns and the accompanying dubious horse-trading dissuades refined and cultured gentlemen from entering into the arena of politics and tends to strengthen the impression that the game of politics is not for them. But viewed dispassionately, can it be denied that each one of us has too willing a politician lurking inside us? As a matter of fact, it shall have to be conceded that politics is as inescapable in social/life as economics. In all social activities, politics as well as economics must inevitably enter. They lubricate the social wheel; it is another matter that they may turn out to the source of evil and conflict; nevertheless, they are necessary evils, and it remains for the social scientists and researchers to find ways and means of eliminating

* Former Vice-Chancellor, G. K. Vishwavidyalaya, Haridwar, 5 Abul Fazal Road, New Delhi-110001.

their evil propensities, of guiding them into healthy channels, for otherwise what is all this talk of university autonomy about? If universities will not study this highly critical and sophisticated subject, who shall?

Left to primitive impulses there is a tendency in human affairs to go berserk. Like all fast-moving machines, human mind, that is human emotions need to be controlled when they tend to run amok. That is why the ancient sages of India prayed: may manah shivasamkalpamastu--let my mind be of good intentions.

That is what Professor Gokhale, the political guru of Mahatma Gandhi, whom the latter chose to address as Mahatma, before he himself received the sobriquet, meant by saying that politics should be spiritualized. Is it not this what a revered philosopher-scientist living amongst us, namely, Dr. D. S. Kothari means when he says that science and spirituality should march hand in hand?

Provoked by a major challenge to his self-respect and national pride, after the train incident in far-away South Africa, Gandhiji felt called upon to enter politics; and he readily acceded to do so when urged by his compatriots to stay back and guide them. But it was essentially a religious pursuit for him, a link in the chain of his experiments with Truth. He did not seek personal power or aggrandizement. Let Gandhiji speak:

If I seem to take part in politics, it is because politics encircle us today like the coil of a snake from which one cannot get out, no matter how much one tries. I wish, therefore, to wrestle with the snake, as I have been doing, more or less with success, consciously since 1894, unconsciously, as I have now discovered, ever since reaching the years of discretion. He continues:

Quite selfishly, as I wish to live in peace in the midst of a bellowing storm howling round me, I have been experimenting with myself and my friends by introducing religion into politics. Let me explain what I mean by religion. It is not the Hindu religion, which I certainly prize above all other religions, but the religion which transcends Hinduism, which changes one's very nature, which binds one indissolubly to the Truth within and which purifies.

Gandhi's concept of religion was cosmopolitan, universal

cosmic. According to him, religion constituted the permanent element in human nature, which constantly strove to know its Maker and appreciated the true correspondence between the Maker and itself. Narrow dogmatism and formal ritualism was not his cup of religion. Non-violence and Truth were its cornerstones. Like all other virtues, there too had to be inculcated by assiduous discipline. That is why he had enjoined eleven vows for the inmates of his *ashrama*. These were besides Ahimsa and truth, celibacy, non-theft, non-possession, body-labour, control of the palate, fearlessness, equal respect for all religions, swadeshi, and refusal to treat anybody as untouchable. The object was to build a strong, disciplined army of *Satyagrahis* fit to wage a war against not only the imperial power, but also the forces of evil within and without.

Amongst the virtues in a *satyagrahi*, he discovered self-restraint to be the basic. While Western politicians would like to draw a line between private conduct and political behaviour, Gandhi held that private morality had public consequences and, therefore, stressed the importance of 'inner' over the 'external' restraints of persons in positions of authority, relying upon ethical sanctions to guarantee public obligations. Satya Harishchandra was his model.

When Gandhi spoke of the political goal of *swaraj*, he clearly meant that only those who could rule themselves in the sense of self-restraint could rule themselves in the sense of controlling the political apparatus. A statement well worth musing over by those who control the levers of government of various institutions, including the universities.

To quote Gandhi again :

To see the universal and all-pervading spirit of Truth face to face one must be able to love the meanest of creation as oneself. And a man who aspires after that cannot afford to keep out of any field of life. That is why my devotion to Truth has drawn me into the field of politics...those who say that religion has nothing to do with politics do not know what religion means.

Having thus laid down two postulates, (a) that politics is unavoidable in the affairs of men and (b) that it is both desirable and possible to spiritualize it, we may examine the university system and how it may respond to them on the ground.

Politics and Universities

In their very well-researched book, *Education and Politics in India, 1972*, Susanne and Lloyd Rudolph and their learned collaborators have tried to identify and analyze the processes that have largely shaped educational policy and performance in India over the last 150 years, with special reference to the relationship between politics and education. As pointed out by them, Governments have always used the educational sub-system to promote their plans and policies.

The modern system of education in India, as is well-known, had its origin in the policy of anglicization of the elite adopted by the East India Company in pursuance of the famous minute recorded by Thomas Macaulay in 1835. The object was to build a class of people who would act as clerks and scribes of the British rulers and who would in due course, become anglicised in spirit, upholders of the British culture in this land of pagans. Raja Ram Mohun Roy had also added his weight to the victory of the anglicists over the classicists, although he himself never gave up his upanishadic moorings, and continued to work for a synthesis of the Oriental and Occidental cultures, but in the process supported by Government aid, the Western system, modelled on the University of London, came to be transplanted in the Indian soil. Challenging notes were no doubt sounded by Indian patriots, notable amongst them being Swami Shraddhananda, Gurudev Tagore, Sri Aurobindo, Mahatma Gandhi, Lala Lajpat Rai and Dr. Zakir Hussain. But their influence remained marginal. By and large, the British transplant flourished as for instance in the Aligarh, Deocan and DAV movement and English Education became the dominant partner in an Anglo-oriental milieu. In a manner of reckoning it insulated the university graduates from their Indian environment and diverted university attention and energies from local requirements; yet at the same time; it may be observed that the study of Western Philosophies tended to unlock the brains of the beneficiaries, thus leading to liberationist stirrings in political social and economic spheres, a fall-out certainly unintended by the originators of the system. In the process, it turned out to be a mixed blessing.

Advent of Independence marked a watershed in the history of higher education in India. The ascendency of Democracy has forced the educational system to respond to local needs. Although

the structure of education has remained unchanged, there is discernible transformation in the content and language of education. Indian Universities are now more above to their local environment and tend to play an increasingly relevant role as agents of Socio-economic change.

Politicians are forced to respond to the demands of their constituents that avenues of education should be expanded so that they can improve their social and economic standard. This has resulted in the diversion of larger resources and personnel to the educational system. Another result of course, is heightened competition between politicians and educators for control of the people, resources and goals involved.

It will thus be seen that political authority has all along influenced educational goals and horizons. While the British Raj lasted the educational sub-system subserved its imperial interests; and with the establishment of the Republic, it has now appropriately changed its direction, to subserve public interest.

That is not to say that the relationship between politics and education is uni-directional. Education, in turn, also influences politics. As has been observed above, the theories and programmes of nationalist leaders as well as the study of liberating philosophies of the West had a formidable impact on Indian political goals. It is in this background that the responsibility of the universities to study and examine various political systems, not excluding utopias, and thereby advance the frontiers of knowledge and develop new designs and strategies for consideration by policy makers operating in a Democratic set-up becomes self-evident, particularly, in a country, which carried the load of 2/3rd of its population being illiterate and 1/3rd lying below the poverty line, ill-nourished, under employed, shelterless and which has, therefore, yet miles to go before it can claim to have gained real *swaraj*. It goes without saying that the idealism that swayed politicians and national forces during the historic struggle for Indian freedom has ebbed away and given place to politics more oriented to power, personal gain and *kursi-daur*.

In this situation, control over the educational apparatus offers a ready-made leverage in the game of political advancement; at the same time many educational managers would like to use it as a spring-board for political power. When this struggle assumes the

no-holds-barred tempo, the educational system is vitiated, and excellence in education is the first casualty. It is here that the true *guru* is put to a test : how to insulate the goal of progressionism in education from the contamination of unabashed political ambition and *soude-baazi*.

This is difficult to achieve if the academic community itself is riven by internal dissensions and surcharged by over-weening personal ambitions. Here again, the Gandhian formula of spiritualization of politics and the supremacy of inner over external restraints shows the path, and what is the best training ground for it, if not the academic seminaries ?

Indian Educational Service

In this context, the need to organize an all-India Educational Service (as it existed from 1864 to 1924) may also be considered. It should be the counter-part of the I.A.S. in the educational sphere; and its members should enjoy equivalent status and emoluments, to attract the best talent. This service may be used largely for administrative purposes, and may develop an expertise to meet the disciplinary and other organizational needs of the burgeoning educational system. Those who find pure educational and intellectual pursuits more in line with their nature and aptitude may yet have an opportunity to be diverted to the academic stream, even as such members of the I.C.S. were diverted to the Judiciary in the British times, for when all is said and done, the primary role of higher education is to develop creativity, innovation and research leading to the extension of frontiers of knowledge. To waste the time and talent of scholarly people in comparatively barren administrative fields is neither good economics nor good policy. The task of dealing with legislators, ministers, civil servants, trade unions, of fund-raising and development of real estate may best be left to the administrative wing of the I. E. S.

To sum up, in this republican age, under a democratic form of government, based on adult franchise, universities cannot live in isolation and politics must inevitably have an impact on university culture. There will be political parties, and there will be teachers with different ideologies. However, if they are scrupulous enough not to use their students as cannon-fodder, all may yet be well with the educational system and the nation.

In the Vedic prayer, we pray that our motherland may be bestowed with learned scholars, bold, stout-hearted warriors, scrupulous businessmen, keen agriculturists, devoted craftsmen, mothers who give birth to valiant sons, milk-yielding cows, strong oxen, swift horses, fruit-laden trees, bounteous harvests and life-giving rains, in short all that goes to make a nation strong and happy. May our universities provide the required atmosphere to induce these blessings.

* * *

Sankhyan Tri-Guna and Eysenck's Dimensions of Personality

(A comparative study of Eastern and Western Models)

Vidhu Mohan*
Sadhana Sandhu**

(Lecture delivered at the U.G.C Summer Institute on Indian Approaches and Techniques of Personality Development and Behaviour Modification held at G. K. Vishwavidyalaya, Harwar, June 27 to July 11, 1987.)

According to the Sankhyan School of Thought, man is the manifestation of "Prakriti" or nature, which is essentially the three "Gunas" or Tri-Guna i.e., Sattva, Rajas and Tamas (Dasgupta, 1975). It follows, therefore, that "Prakriti" manifests itself at the individual level as the characteristic organization of everything that constitutes the personality of an individual and which accounts for his distinctiveness. Since "Prakriti" is constituted of the Tri-Guna, it follows, that the personality of an individual is accounted for by the "Guna" which is dominant in his constitution and which overshadows the other two. This has been amply illustrated in the verses of Bhagavad Gita. According to the translation of verse 10, Ch. 14; by Swami Gambhirananda (1984) :—

"When Sattva increases, then coming to its own, it provides

* Deptt. of Psychology, Punjab University, Chandigarh

** Deptt. of Psychology, Govt. College for Women, Patiala

its own effects—knowledge, happiness etc. Similarly, when the quality of Rajas increases by over-powering both Sattva and Tamas, then it produces its own effects—activity and hankering. When the quality called Tamas increases by similarly dominating over Sattva and Rajas, it then provides its own effects—obscuring of knowledge, etc.”

The three “Gunas” of Sattva, Rajas and Tamas are supposed to constitute the psychological nature of man. According to Swami Gambhirananda (1984) “The word Guna is a technical term, and is not a quality like colour etc., which inhere in some substance. Nor is it meant here that quality and substance are different. Therefore, they are ever dependent on the knower of the field, just as qualities are dependent (on some substance). Being of the nature of ignorance, they bind the Knower of the field, as it were. They come into being, making that (Knower) their sustainer. In this sense it is said that they bind.” The three basic constituents, Sattva, Rajas and Tamas are the three tendencies of “Prakriti” as the three strands making up the twisted rope of nature. In Bhagavadgita, Lord Krishna tries to counsel Arjuna regarding his duty. In making him understand the meaning of life in terms of “Karma”, Lord Krishna explains the nature of man in terms of Tri-Guna”

Sattva reflects the light of consciousness (Purusha). In verse 6, Ch. 14 of Bhagavadgita, as translated by Radhakrishnan (1976), Lord Krishna says, “Of these, goodness (Sattva) being pure, causes illumination and health. It binds, O blameless one, by attachment to happiness and to knowledge.” Rajas has an outward movement. The translation of verse 7, Ch. 14 of Bhagavadgita, says “Passion (Rajas), know thou, is of the nature of attraction, springing from craving and attachment. It binds fast, O, Son of Kunti (Arjuna), embodied one by attachment to action.” Tamas is characterized by inertia and heedless indifference. Verse 8, Ch. 14 of Bhagavadgita, says “Dullness (Tamas), know thou, is born of ignorance and deludes all embodied beings. It binds, O, Bharata (Arjuna), by (developing the qualities of) negligence, indolence and sleep.” (Radhakrishnan, 1976).

It follows from above that Sattva, being purity and luminosity, aims at light and knowledge. Rajas, being impurity, implies restless hankering after action. Tamas, is darkness and inertia, incapable of definite orientation. This is illustrated in the following translation of verse 9, Ch. 14 of Bhagavadgita : where Lord Krishna says to

Arjuna "O Scion of the Bharata dynasty, Sattva attaches one to to happiness, Rajas to action, while Tamas covering up knowledge, leads to inadvertence also." (Swami Gambhirananda, 1984).

In the present work an effort is being made to draw a parallelism between personality in terms of Tri-Guna i.e., Sattva, Rajas and Tamas and the three dimensional approach to personality as put forth by Eysenck (1956). Mohan and Sandhu (1986), in an earlier work have made a comparison between Indian and Western viewpoints of personality. The authors concluded that it is the humanistic school of thought which comes nearest to the wholistic approach of the Indian system of interpretation of "Prakriti", in terms of the Tri-Gunas. In the Western psychology, Eysenck (1957), made an attempt through the factorial approach to make personality board based. In doing so he initially posited two dimensions—Extraversion and Neuroticism and later on added a third dimension of Psychoticism (Eysenck, 1970), the three dimensions being independent of each other, yet present in some quantum in everyone.

The descriptions of the personality types as given by Eysenck and Eysenck (1968 a) are based on amalgamation of individualized behavioural responses. The same type of analysis is found in the description of the behavioural pattern of individual, dominated by Sattavic, Rajasic and Tamasic Guna. In this model the extent of responses typical of an individual range all the way from the food one likes, the colour preferences etc. to the thought processes, emotional reactions and social interactions. Eysenck & Eysenck (1967) too used "lemon test" (related to Gustatory sensation) to distinguish between an Introvert and an Extravert. He too has related the process of socialization to the type of personality. However, emotional reactions have been grouped in the dimension of Neuroticism

According to Eysenck (1956), "The typical Extravert is sociable, likes parties, has many friends, needs to have people to talk to and does not like reading or studying by himself. He craves excitement, takes chances, often sticks his neck out, acts on the spur of the moment and is generally an impulsive individual. He is fond of practical jokes, always has a ready answer and generally likes changes. He is carefree, easy going, optimistic and likes to laugh and be merry. He prefers to keep moving and doing things, tends

to be aggressive and to loose his temper quickly. His feelings are not kept under tight control and he is not always a reliable person." This disposition is rooted in the physiological base of cortical arousal and inhibition. The Extravert has a higher threshold of cortical arousal, builds up reactive inhibition faster and dissipates it slowly. The Introvert on the other hand is quick on cortical arousal, builds up reactive inhibition slowly and dissipates it faster. That predisposition is conducive to rapid Socialization, a process of learning, in case of introverts as compared to that of Extraverts, and hence the better development of conscience in case of Introverts (Mohan, 1981).

The description of an individual having dominant tendencies of Rajasic-guna, as given below, comes very close to the description of an Extravert in Eysenckian frame work. "The Rajasic type is usually erotic, passionate, motivated, active, constructive, ambitious, valiant, fashionable, authoritative, social, extravert and productive. He is fond of self-adulation and honour. He tries to attain everything that is best in society. He is devoid of dullness, meanness and depression. The Rajasic type is large-hearted, kingly, aristocratic and expansionist in every field. His desires are endless and he aspires for name, fame, pomp and show. Forgiveness, benevolence and creativity are in the root of his character. The colours of his choice are light red, green, blue and the like. He likes hot and spicy foods and goes in for stimulating drinks like tea, coffee and cola drinks." (Gupta, 1977). On the other hand the description of an Introvert comes very close to that of a person dominated by Sattavic-guna. For a comparative picture of Introvert and Sattavic personality the respective descriptions are given below :

The typical Introvert is quiet, retiring sort of a person, introspective, fond of books rather than people, he is reserved and distant except to intimate friends. He tends to plan ahead, 'looks before he leaps' and distrusts the impulse of the moment. He does not like excitement, takes matters of everyday life with proper seriousness and likes a well ordered mode of life. He keeps his feelings under close control, seldom behaves in an aggressive manner and does not loose his temper easily. He is reliable, somewhat pessimistic and places great value on ethical standards." (Eysenck & Eysenck, 1968 b).

"The Sattavic type is usually clean, calm, illuminating,

balanced, hospitable, complex-free, self-controlled. Such a person is endowed with knowledge, good memory, virtues, courage and benevolence. He is devoted to truth, sacrifice, vows, study, celibacy, patience and religious, moral and social duties. He is devoid of undue desires, evil, egoism, greed, conceit, envy, intolerance, dejection, attachments, complexes, pride and passion. He is equally well disposed to all creatures. His actions are blameless and full of foresight, which give pleasure to others also. He is loved, praised, honoured and helped by most of the social beings at all times and places. He is rational, harmless and helpful to others. He is usually vegetarian and likes healthy foods and habits. The colours of his choice are soft and neutral." (Gupta, 1977). The process of socialization and value orientation is deeply rooted in both descriptions.

The second dimension of personality as posited by Eysenck (1968) is Neuroticism (N). The causal foundation of N lies in the differences in autonomic arousal, is high on drive too, and is over-responsive. On the descriptive side a Neurotic individual shows "irritability, depressive moods, weak dependent attitude, narrow interests and symptoms of nervous break-down" (Eysenck, 1957). In the description of Rajasic type (quoted earlier) we find words like "erotic, passionate, motivated, active, constructive and ambitious" being used for such a person. A Neurotic person too is highly motivated, being high on Drive, emotionally arousable, being active and over-responsive. Thus, part of the descriptive qualities of a Rajasic individual show considerable overlap with that of a Neurotic. Hence it may be deduced that the two would show a positive correlation. On the other hand, the Sattavic guna dominated individual would be "calm", "balanced", "self-controlled", "devoid of undue desires, egoism, greed, conceit, envy, intolerance, dejection, attachment, complexes, pride and passion". (Gupta, 1977). This would imply that a stable individual would show positive relation with the Sattavic guna.

An analysis of the descriptive side of an individual high on Psychoticism—the third dimension comes very close to that of an individual high on Tamasic-guna. A person high on psychoticism is likely to be more "solitary—not caring for people; troublesome—not fitting in cruel—inhuman; lack of feeling—insensitive; sensation seeking—arousal jag; hostile to others—aggressive; liking for odd

unusual things, disregard for danger—foolhardy; making fool of others—upsetting them.” (Eysenck, 1970).

The Tamasic-type, according to Gupta (1977) “is usually unintellectual, ignorant, disgusting, lethargic, egoistic, sadistic, crude, asocial, instinctive, emotional and quarrelsome. He is devoid of religion, morality, fore-sight, benevolence, rationality and goodness. He is full of unconscious complexes of destructive and harmful nature. He is mostly non-vegetarian and likes spicy, dry, burnt and hot foods. He snatches pleasure from others and does not create them for himself. He is pessimistic, greedy, susceptible to mean, cruel, anti-social and lawless behaviour. The colours of choice are dark shades” The two descriptions come very close to each other indicating that a Tamas dominated individual will also show higher scores on P.

By way of inference, based on the descriptive overlap in Eysenck's Personality Model and Tri-Guna Personality Model, it may be summated that there would be a positive relation between Sattva and Introversion, Extraversion and Rajas, Psychoticism and Tamas and a negative relation between Extraversion and Sattva, Neuroticism and Sattva and Psychoticism and Sattva.

METHOD :

The present work is a continuation of the development of a Tri-Guna Personality Inventory (TGPI) to measure Sattvic, Rajasic and Tamasic Gunas (Mohan & Sandhu, 1986). It consisted of 40 statements depicting life situations ranging from Metaphysical, spiritual, intellectual, social, emotional to personal habits—food, clothing, housing, music, literature etc. Each statement was accompanied with three alternative courses of action, referring to the Sattvic, Rajasic and Tamasic Guna respectively the TGPI (I) had a built-in intra-consistency scale, of seven parallel items, to measure intra subject inconsistency.

In the first try out, a sample of 54 male and 57 female college students were administered TGPI (I). The subjects were to select one of the three alternative which was desired by them. Scoring was done by assigning a score of one to each alternative pertaining to Sattvic, Rajasic and Tamasic responses. A score of 4 and above, in terms of discrepancy on the seven parallel items, was used as a

criterion for rejection. Separate means, standard deviations and inter-correlations among the scores on the three Gunas were calculated for male and female samples. The results are given in Table I :

TABLE I. (First Try-out)

Means, SDs and Inter-correlations on the three gunas.

	MALES		FEMALES		t-ratios	Satta- vic.	Rajasic MALES	Tama- sic.
	Means	SDs	Means	SDs				
Sattavic	17.87	4.30	19.83	4.88	2.25*	*	-.74**	-.62**
Rajasic	13.94	3.80	12.36	3.24	2.36*	-.79**	*	-.02
Tamasic	8.35	2.96	7.68	2.98	1.18	-.79**	.32*	*

FEMALES.

**Significant at .05 level.

*Significant at .01 level.

The above results showed a very interesting trend that both males and females rated Sattavic as the highest desired Guna, followed by Rajasic and Tamasic. It was felt that the undue higher rating on Sattavic Guna was because of social desirability and therefore, not indicative of actual behaviour. Keeping this in mind and item analysis, an exercise of modifying the existing Tri-Guna Personality Inventory (TGPI-I) was undertaken. The following changes were incorporated into the questionnaire :

- 1- All the statements were changed from third to first person.
- 2- The word "should" in each statement was replaced by "mostly", so as to eliminate the social desirability factor, as far as possible. For example the following item :
In one's day-to-day life, one desires :
 - (a) to take life as it comes without making any effort or any undue strain on oneself; or
 - (b) to perform one's action sincerely without any desire for the result of one's action; or
 - (c) to be constantly involved in action so as to achieve more and more.

was changed to

In my day-to-day life, I mostly

- (a) take life as it comes without making and undue effort; or
- (b) do my work sincerely without any desire for the result; or
- (c) keep myself engaged in one activity or the other, so as to achieve more and more.

For the present study, the modified version of the TGPI-(II) was administered to 200 students alongwith Eysenck's P. E. N. (Eysenck and Eysenck 1968) scale. The final sample after rejection based on discrepancies higher than 4 on parallel items and more than 9 on lie score on PEN comprised of 53 male and 88 female, college students. The total number of Sattavic, Rajasic and Tamasic responses were counted for each subject, the highest score being indicative of the dominant Guna in the subject's personality structure.

Means and SDs were found for Sattavic ("S"), Rajasic ("R"), Tamasic ("T"), Psychoticism ("P"), Extraversion ("E/I") and Neuroticism ("N"), for the male and female samples. The results are presented in Table II. Since the t-ratios for sex differences on TGPI-II were not significant, the data could be pooled and means and SDs obtained. These results are also presented in Table II.

TABLE II

Means, SDs and t-ratios for Males, Females and Total Sample

Males=53 Females=88 t-ratio Total Sample=141

	Means	SDs	Means	SDs		Means	SDs
S	16.08	5.11	15.97	4.63	0.13	16.01	4.79
R	13.77	3.36	14.18	3.74	0.67	14.03	3.59
T	10.15	3.88	9.63	3.19	0.83	9.82	3.47
P	4.62	2.20	5.19	2.73	1.36	4.98	2.55
E	13.42	3.69	12.39	3.43	1.64	12.78	3.56
N	8.45	3.33	10.38	3.64	3.27	9.65	3.64

** Significant at .01 level

Since one of the aims of the present work was to compare Tri-Guna Model with that of Eysenck's Personality dimensions' Correlations were computed for S and P, S and E, S and N, R and P, R and E, R and N, T and P; and E and T and N, for males and females and for the pooled data. These are presented in Table III.

TABLE III

Product moment correlations amongst PEN and SRT for Males, Females and the Total Sample.

MALES=53						TOTAL SAMPLE=141					
S	R	T	P	E	N	S	R	T	P	E	N
	**	**		**			**	**		**	**
S	* -.65	-.75	-.04	-.39	-.05	* -.70	-.67	-.06	-.16	-.19	S
	**			**					**		
R	-.74	* -.12	+.09	+.29	+.08	* -.01	-.03	+.19	+.04		R
	**									**	
T	-.61	+.01	* -.03	+.26	-.001		* +.09	-.07	+.19		T
				**					**	**	
P	-.07	-.09	+.18	* +.04	+.47				* -.18	+.52	P
			**						*		
E	-.001	+.14	-.10	-.27	* +.08						-.15 E
	**	**	**								
N	-.28	+.01	+.38	+.53	-.25	*					* N
FEMALES=88											

** Significant at .01 level

* Significant at .05 level

DISCUSSION :

Findings of the present work reveal that Sattva Guna leads with a mean value of 16.01, followed closely by Rajasic (14.03) and then Tamasic Gunas, (9.83) (see table II). This trend is also visible in the separate means for males and females (Table II). These findings are in line with the earlier work on Tri-Guna (Mohan and Sandhu, 1986). The emergence of the Sattvic-Guna as being the most favoured could be explained in terms of urge for ideal, good and socially desirable behaviour. When an individual functions at the conscious-ego level, it does not

preclude the influence of the super-ego : the ideal' and therefore, the desirable. During the course of the socialization process, the norms and values of one's social set up tend to get internalized thereby influencing one's personality, in one way or the other. It is probably because of the unintentional super-ego dynamism and sometimes intentional preference for the ideal (to build up a favourable image), that subjects tend to characterize their behaviour in terms of the ideal for which they aspire. Also, while answering a personality inventory one is operating at the imaginary cognitive level. Such a situation would further aggravate the tendency of the desirable to creep into the subject's responses, for the dividing line between the actual and the ideal at this level of mental functioning, tends to be less discriminatory, as compared to objective, stimulus specific cognitive level of functioning.

Material objects as well as men are characterized by the Guna that is dominant in them. In the present results, Sattva has been relegated the supreme position followed by Rajas and Tamas. This is duly reinforced in verse 18 of Ch. 14 of Bhagvad Gita (Radhakrishnan, 1976). "The soul evolves, through these three stages, it rises from dull inertia and subjection to ignorance (Tamas) through struggle for material enjoyments to (Rajas) the pursuit of knowledge and happiness (Sattva)."

This evolutionary sequence is the characteristic of human life which in its entity is spiritual. Man, therefore, has to evolve from the primitive (Tamasic), through life force (Rajasic) to the ethical (Sattvic). This process, however, does not end here. Man has to go ahead one more step, that of transcending the three Gunas. This is the supreme goal of life. In the Dhammapada (a Buddhistic treatise), it is declared : "He who gives himself to vanity and does not give himself to meditation, forgetting the real aim (of life) and grasping at pleasure, will in time envy him who has exerted himself in meditation."

Indian concept of personality, though rooted in intuitive spiritual speculation, does not deny the id-impulses of man. It accepts the three levels of human personality—Tamasic, Rajasic and Sattvic. These levels of personality may be likened to Freudian concept of personality—Id, Ego and Super-Ego, respectively. It differs from Freudian psychic determinism in its objective of psychological pursuit, which is to evolve to the level of super-

consciousness through integration of the conscious and unconscious. It might seem that such philosophical speculation would increase the tensions by repressing the natural and normal impulses of man, as would be held by the Freudian School of thought. However, such is not the interpretation given in Indian Psychology. The latter accepts all human impulses but emphasizes the control and transformation of emotional urges that create tension, conflict, frustration and unhappiness. According to Swami Vivekananda (1932), "The central secret is, therefore, to know that the various passions and feelings and emotions in the human heart are not wrong in themselves, only they have to be carefully controlled and given a higher and higher direction, until they attain the very highest condition of excellence. The highest direction is that which takes us to God....."

It follows, therefore, that man being a manifestation of Prakriti, the three Gunas—Sattavic, Rajasic and Tamasic are inherent in his constitution. His personality, however, is determined by the Guna which is predominant. Eysenkian model, E/I usually leads followed by N and last is P.

Inter-relationship of Sattavic, Rajasic and Tamasic Gunas

The significant negative correlation between Sattavic and Rajasic Guna, -0.70, for the total sample; -0.65 for males and -0.74 for females, is in line with the hypothesis framed earlier. "Sattva, refers to the ideal state of being, goodness, perfection, crystal purity, immaculate clarity and utter quiet" (Zimmer, 1953). This Guna manifests itself in God-like people who pursue spiritual enlightenment and it facilitates such perusal. Rajas on the other hand refers to the selfish dynamism wherefrom spring forth our desires, likes and dislikes, competition and will for the enjoyments of the world. It compels men to strive for the goods of life, regardless of the needs and sufferings of others (Rimmer, 1953). It follows, therefore, that Sattva is essentially spiritual in nature, while Rajas is characterized by an unquenchable quest for activity, aimed at endless acquisition of worldly benefits. As such it is quite natural that the two should relate negatively.

The significant negative correlation between Sattavic and Tamasic Guna, -0.67 for the total sample, -0.75 for males and -0.61 for females, substantiates the hypothesis framed earlier. Sattva being

the ideal state, implies the evolve state of mind when its "contemplative power" (Sattva) is freed from the defilement of the "active power" (Rajas) and the "force of inertia" (Tamas). Sattavic structure of personality is opposed to that of Tamasic. Tamas implies spiritual blindness. It can notes the unconsciousness that predominates in the animal, vegetable and mineral kingdom. The stolidity of seemingly lifeless matter, the mute and merciless strife among the plants for soil, moisture and air, the isensible greed of animals in their search for food and their ruthless devouring of their prey are among the primary manifestations of this universal phenomenon (Zimmer 1953). It follows, therefore, that while Sattva refers to the spiritual fluidity of human nature, Tamas refers to obstinate, phlegmatic, unemotional, lacking animation and spiritual blindness of human constitution, thereby yielding negative correlations.

No relationship emerged between Rajasic and Tamasic, as is evident from the very low, insignificant co-efficients of correlations (Table II). Rajas refers to the will for power in its full force, reckless in its pursuit of supremacy and splendour, puffed with ambition, vanity and boastful egotism. Tamas refers to the principle that resists activity and change. It is Tamas that holds the frame of the universe together, the frame of every society and the character of the individual, counter-balancing the danger of self-explosion that perpetually attends the restless dynamism of the principle of Rajas. As such, they have independent roles to play.

Sex differences on Sattavic, Rajasic and Tamasic Gunas

None of t-ratios for sex differences on Sattva, Rajas and Tamas were found to be significant. It appears that the Tri-Guna is uniformly distributed in the two sexes. Since basically it is a relation of "Purusha" and "Prakriti", in which the three Gunas manifest, they function more through the ideational and attitudinal modes and dislikes, irrespective of sex, role and learning.

Comparison of Eysenck's and Tri-Guna Models of Personality

The co-efficient of correlation between Sattavic Guna and Extraversion for the total sample -0.16 (Significant at .05 level), for the males -0.39 (Significant at .01 level) and for the females -0.001. The significant relationship between the two, upholds the

hypothesis framed earlier i.e., Extraversion and Sattva are negatively related. Sattva implies introverted contemplation while Extraversion implies hankering for activity and excitement. It follows, therefore, that Sattva is positively correlated to Introversion. Both Sattvic and Introverted refer to the personality types which are characterized by a highly developed conscience (Mohan, 1981). Unlike the Rajasic—Extraverted, the Sattvic—Introverted, display greater role of super-ego, normative functioning in their day-to-day life.

The co-efficient of correlation between Sattvic Guna and Neuroticism is -0.19 (Significant at 01 level) for the total sample and -0.28 (Significant at 01 level) for females and 0.05 for males. The insignificant correlation in the males are a reciprocation to insignificant correlation in females on E/I and Sattva. The high degree of relationship between Sattvic Guna and Neuroticism is in line with the hypothesis framed earlier. Sattva is characterized by calm, balance and equipoise. Neuroticism on the other hand is characterized by emotional lability and over reactivity, (Eysenck and Eysenck, 1968) and as such the two stand as opposite poles.

The co-efficients of correlation between Rajasic—Guna and Extraversion, for the total sample, and for the male and female samples are respectively, +0.19, +0.29 and -0.14. Both Rajasic and Extraverted personality types refer to individuals who manifest outgoing and activity seeking temperaments. It was hypothesis that the two would show positive relations which has been duly confirmed.

The correlations between Rajasic Guna and N, though positive were insignificant. It may be reasoned out here that since E/I and Rajas are positively related E/I and Neuroticism are negatively related (Eysenck, 1968) (Mohan 1976), it is natural that Rajas may not show positive relation with Neuroticism. Though both Neurotic and Rajasic personality types manifest a high level of motivation, being high on drive, keen emotional sensitivity, being active and over-responsive, yet the positive relationship has failed to reach any level of significance. The description of a Rajasic person (Gupta, 1977) fits in more with a happy go-lucky, task-oriented, dynamic man, whereas a neurotic is more anxiety prone and emotionally driven man.

The co-efficients of correlation between Tamasic Guna and

Neuroticism, for the total sample, the female and male samples, respectively are $+0.19$ (Significant at .01 level) $+0.38$ (Significant at .01 level) and -0.001 . These findings are in line with the respective behavioural descriptions of the two personality dimensions. The Tamasic-type is impulsive and instinctive, emotional and unstable. Such a person is devoid of rationality and foresight. The Neurotic type is unstable, has depressive moods, weak dependable attitudes, narrow interests and manifests symptoms of nervous break-down. (Eysenck, 1957, Mohan, 1976).

The co-efficients of correlation between Tamasic-Guna and Psychoticism, for the pooled data, the female and male samples respectively are, $+0.09$, $+0.18$ and -0.03 . Though the two values are not significant, the findings however, are indicative of the expected trend. Both Tamasic-Guna and Psychoticism manifest themselves in personality traits like lethargic, egoistic, sadistic, crude, asocial, aggressive and foolhardy (Eysenck, 1970, Gupta 1977).

The co-efficients of correlation between Tamasic-Guna and Extraversion for the pooled data, the male and female samples are, $+0.07$, $+0.26$ and -0.10 respectively. There is no consistency in these results. Since Tamas is found to be independent of Rajas and E/I is positively related to Rajas, it can be deduced that E/I will not relate to Tamas. Besides E/I is more active dimension in which outward channelization of energy takes place whereas Tamas is indolence, lethargy and darkness dominated (Gupta, 1977).

The inter-correlations amongst the three dimensions of Eysenck's model, show that the co-efficients of correlation between Psychoticism and Extraversion for the total sample, the male and female samples are, -0.18 (Significant at .01 level) $+0.04$ and -0.27 (Significant at .01 level) respectively. Though in most of Eysenck's (1970) work the two dimensions have been found to be independent, in the present case they have emerged to be negatively related for females and in turn this has affected the correlations of the total sample since the number of girls is nearly double of that of boys. The co-efficients of correlation between Psychoticism and Neuroticism for the total sample, the male and the female samples, respectively are : $+0.52$ (Significant at .01 level), $+0.47$ (Significant at .01 level) and $+0.53$ (Significant at .01 level). This has been observed earlier also in most of the studies on criminal samples. (Eysenck, 1970; Mohan, 1981; Mohan and Jaspal, 1982). The

co-efficients of correlation between Extraversion and Neuroticism for the total sample, the male and the female samples are, -0.15 (Significant at .05 level), +0.08 and -0.25, respectively. These findings are in line with the previous results (Eysenck and Eysenck, 1970) (Mohan, 1976). This is because the regression line is slightly bent at the extreme end of E/I and N.

BIBLIOGRAPHY

1. *Dhammapada*. Translated by Max Muller. Vol. X, *Sacred Books of the East*. London : Oxford University Press, (1924).
2. Dasgupta, Surendranath (1975). *A History of Indian Philosophy*. Motilal Banarsidas Indological Publishers and Booksellers, Delhi-7.
3. Eysenck, H. J. (1956). The questionnaire measurement of Neuroticism and Extra-version. *Rev. Psychol.* 54 : 113-140.
4. Eysenck, H. J. (1957). *The dynamics of Anxiety and Hysteria*. Routledge and Kagan Paul, London.
5. Eysenck, S.B.G. and Eysenck, H. J. (1963). The validity of quitionnaire and rating assessment of Extraversion and Neuroticism and their factorial stability. *Br. J. Psychol.* 54 51-62.
6. Eysenck, S. B. G. and Eysenck, H. J. (1967). Salivary Response to Lemon Juice as a measure of Introversion. *Perceptual and Motor skills*, 24 : 1047-53.
7. Eysenck, H.J. and Eysenck, S. B. G. (1968a). A factorial study of Psychoticism as dimension of personality. *Multiver Behav. Res. Special Issue* : 15-32.
8. Eysenck, S. B. G. and Eysenck, H. J. (1968b). The measurement of Psychoticism. A study of factor stability and reliability. *Br. J. Soc. Clin. Psychol.* 7 : 286 294.
9. Eysenck, S. B. G. and Eysenck, H. J. (1970) Crime and Personality : an empirical study of the Three factors Theory. *Br J. Crim, July* : 225-239.
10. Eysenck, H. J. (1970) *Crime and Personality*. Granada Publishing Ltd. Paladin.
11. Gambhirananda Swami (1884). *Bhagavad-gita. With the commentary of Sankaracharya. Translated by Swami Gambhirananda*. Avaita Ashram. 5 Delhi Entally Road, Calcutta-700014 : 571-576.
12. Gupta, S. K. (1977). *Madhusudan Sarasawathi on the Bhagvadgita*. Motilal Banarsidas, Indological Publishers and Booksellers, Delhi.
13. Hiriyanra, M. (1973). *The essentials of Indian Philosophy*. Blackie and Son Publisher. Private Limited, Bombay.
14. Mohan, V. (1975). *Neuroticism, Extraversion and Academic Achievement*. Indian International Publications, Allahabad.
15. Mohan, V. (1981). *Psychoticism, Extraversion and Neuroticism in the adjustment of criminals*. Readings in Social Defence. 1981. Ed. Joshi and Bhatia. Wheeler Publishing. 210-223. Book.

16. Mohan, V. and Jaspal, S. (1982) A comparative study of the Personality of criminals and non-criminals at different levels. *Ind. J. Criminalistics*. Vol. II (3-4) 178-182.
17. Mohan, V. and Sandhu S. (1986). Development of Scale to measure Sattavic Rajasic and Tamasic Guna. *J. of Ind. Acad. Appl. Psychol.* Vol. 12 (2): 46-52.
18. Radhakrishnan, and Moore, C. (1967). *A source Book in Indian Philosophy* Princeton, New Jersey, Princeton University Press.
19. Radhakrishnan, S. (1976). *The Bhagavadgita*. Blakie and Son (India) Ltd Ch. XIV. Verse : 5, 7, 8 and 18 P : 316, 318 and 322.
20. Vivekananda, Swami. (1932). *The complete works of Swami Vivekananda*. Mayavati, Almora. Himalaya. Advaita Ashram. III. 78.
21. Zimmer, H. (1953). *Philosophies of India*. Routledge and Kegan Paul Limited Broadway House, 68-74. Carter Lane. London, E.C. 4.

Behaviour-Genetic Analysis of Samskaras

Dr. S. N. Sinha*

(Lecture delivered at the U.G.C. Summer Institute on Indian Approaches and Techniques of Personality Development and Behaviour Modification held at G. K. Vishwavidyalaya, Haridwar, June 27 to July 11, 1987.)

Samskara is very important in Buddhist (8) analysis of personality. The tendencies—or traits are traced with cognitive linkages to avidya (ignorance—lack of information, qualitative variations of Information processing differentials).

Then again, *Samskara* is used as holistic determinant of personality as it links feeling (vedna) with perception (samjna).

The term 'Samskaras' is used in the context of 'pratitya Samutpada' (2) as indicative of the biological processes, their impact on cognitive processing affecting memory and intellect. It is in this context the Samskara become amenable to a behaviour Genetic analysis.

'Aham idam Janami' represent three process or components of intellect (4) as the cognitive psychologist Robert Sternberg would put them (a) the process of the known object (b) the

* Professor of Psychology, Department of Psychology, University of Rajasthan, JAIPUR.

knowing subject and (c) the relationship as reflected in knowledge flow. Jaina thinkers (1) in the same vein define memory as *Samskarbodh*. Cognition is that which is produced by revival and biological retrieval of *Samskara*. The spectrum of behaviour Genetic techniques tacitly test out whether memory processing differential delve and dwell upon cognitions produced by *Samskara*.

Such a behaviour—Genetic analysis of cognitive processing differentials based on '*Samskara*' determinant is also consonant with Vedantian, view espousing 'recollection as a reproduction of an object exactly as it was apprehended in the past, depends upon mere revival of the *Samskaras*'.

Patanjali's system (7) also adumbrates that *Samskaras* available to consciousness influence memory/cognitive process. It is Patanjali's assertion that control of mind becomes steady as a result of reported *Samskaras* (III, 10). In his '*Yog Sutra*' *Samskara* stand for latent impressions.

Radhakrishnan's (1952) statement about *Samskara* can be considered as a precursor or forerunner of such an analysis as it is to be undertaken, as he clearly mention that 'The *Samskaras* refer to the action of individual in thought, word and deed, stored up in the form of merit and demerit, which takes shape in a new body, especially when reinforces by desire for future life'. (3)

Methodological Exploration

To apportion, assign and ascribe the role played by '*Samskaras*' in the expression of cognitive processes and personality differentials a basic behaviour-genetic model has been formulated. The model for conceptual partitioning of *Samskara*—components of a population in terms of total phenotypic values, many genotypic determinants and several environmental deviation—variants. In variance terms the model could be expressed as $VP = VG + VE$.

Differences in individuals due to their differences in "*pratiya samutpada*" as indicative of biological processes due to revival and retrieval of repeated *Samskaras* is likely to be identified.

Likewise the modification of *Samskara*—that and environment; oriented induced differences could be located.

The total phenotypic value may eventually be considered to be equal to the phenotypic plus an environmental deviation. (5)

We may further decompose their variance, allowing for the possibility of interaction among loci between loci, and show that the resultant dominance—epistasis are specifically variance due to genotype, that exist due to additive and epistatic effects of genes.

The additive genetic variances is based upon the average effects of the alleles in the population. "Additive variance enters in the polygenic system that influence continuous traits or predispositions like Samskaras. The non-additive genetic variance is not related to 'Samskaras'.

Further, an immediate use may be put to the concept of additive variance in the statement of derivative concept : *heritability*. It is the measure best known in psychology for its association with questions regarding the "inheritance" of intellectual and emotional factors and with questions of 'Samskara' differences.

Heritability is defined as the ratio of the additive genetic variance to the phenotypic variance, i. e.,
$$h^2 = \frac{V_A}{V_P}$$

As such it is the most important measure of resemblance between relatives and also the chief predictor of the response to attempt at selection. It should be emphasized the evolution works directly upon phenotype, not upon genotype or individual genes. For evolution of 'Samskaras' to occur, therefore the phenotype must fairly reliably reflect what the individual can produce by way of progeny—involving differential production of viable offspring.

A final and critical issue regarding estimation of heritability of Samskara—is that it is not a property of traits, predispositions, or impression in general, but it is population/strata/specific. Thus one must specify the population caste, sect, or varna-gotra of sub-population to 'within-group' heritability is estimated, because the estimate holds only for that population or sub-population.

Hence, heritability of the effect 'X' related to Samskaras would depend upon combination in which alleles occur both intra- and interlocularly. The entire 'measurable effects' is dependent

upon population as well as the trait-predispositions & predilections.

Heritability is expected to show some qualitative relationship with the kind of character measure. However, for psychological data it is difficult in humans, to determine what behaviour or traits do or do not relate to reproductive fitness.

In summing up of this discussive discourse the relevance and cogent content seem to dovetail with Vivekanand's work (6) Vol. II (P. 219) wherein the Theory of Samskaras has been stated in modern scientific terminology.

Vivekanand states that Samskaras are the sum total of impressions living in the mind. They become more and more latent (in Genotypic forms), but remain there, as soon as they get the right stimulus they come (as phenotypic expressions). Vivekanand further goes on to say that 'The Samskara left by past actions are attenuated that is exist in a fine state (as a part of Genotypic variance) and can be controlled by environmental stimuli that may not allow them to become manifest'.

In conclusion, we may dare to add only a word to Vivekanand's dictum pertaining to Samskara and state in consonance with his contention that "The Samskara, are the fine roots of all our work"- and *Behaviour*.

REFERENCES

1. Mehta, Mohan Lal (1955). JAINA PSYCHOLOGY. S. L. Dharma Prachara Samiti, Delhi.
2. Ramchandra Rao, S.K. (1962). Development of Psychological Thought in India. Kavyalaya Publishers, Mysore
3. Radhakrishnan, S. (1952). History of Philosophy 'Eastern and Western' (Volume one) London : George Allen & Udwin Ltd.
4. Safaya, Raghunath, (1976). Indian Psychology Munshiram Manohar Lal, New Delhi.
5. Vale, Jack R. (1980). Genes, Environment And Behaviour : An Interactionist Approach. By Harper & Row publishers, Inc.
6. Vivekanand, S. (1957). 'The complete works of Swami Vjvekananda' Vol. II, Advaita Ashram : 4, Wellington lane Calcutta, 13.
7. Woods, J. H. The Yoga system of Patanjali, Motilal Banarsidas, Delhi.
8. Yamunacharya, M. (1948). "Type of Personality According to Indian Thought". Journal of Mysore University Vol. IX. pp. 43-63' Mysore.

Foundation Stones of Buddhist Approach to Behaviour Modification

*Dr. R. N. Singh**

(Lecture delivered at the U.G.C. Summer Institute on Indian Approaches
and Techniques of Personality Development and Behaviour Modification held
at G. K. Vishwavidyalaya, Haridwar, June 27 to July 11, 1987.)

Gautam Buddha did not propound any organized theory regarding human life. His teachings are available in the forms of talks with individuals according to their requirements or addressed to the groups of people seeking after higher and noble forms of living. He avoided any theoretical discussion. Instead of asking people to follow him or take his teachings for granted, he used to emphasize the practical aspect, to invite people to come and see themselves.

After his Mahaparinirvan in an august gathering of 500 enlightened persons held at Rajgriha his talks were collected and compiled in book forms. Later Buddhists, relating various sub-sets of these talks and emphasizing different aspects, developed different theories which generated various schools of Buddhist thought. Without entering the controversies of different scholars, let us be confined here to get acquaintance with some of the factual foundation stones con-

* Psychology Dept., P. G. College, Ghazipur

tained in the talks given by Buddha himself. These facts are not the products of sense-perception, imagination or thinking. They have directly been experienced in the highest form of consciousness of right mindfulness and deep concentration. Here are the main facts :

1. The Mind as the key factor

Though Buddhism is popularly known as religion but in fact it is the oldest systematic experimental approach to human problem of living. One is astonished to find that inspite of being oldest it has everlasting freshness and relevance. From the very beginning it discarded rituals and other modes of stimulus control in favour of self-discipline, faith in favour of insight and prayer in favour of understanding. According to this approach quality of mind determines the quality of life. The opening lines of Dhammapada proclaim :

“Mind is the forerunner of all (evil) conditions. Mind is their chief and they are mind made. If, with an impure mind, one speaks or acts, then suffering follows one as the cart wheel follows the hoof of the ox.

Mind is the forerunner of all (good) conditions. Mind is their chief and they are mind made. If, with a pure mind, one speaks, or acts, then happiness follows one like his never-departing shadow.”

2. The Clinical approach to human mind

Individual, a living unit of the universe, is an everchanging psycho-physical phenomenon in absolute sense and obey the laws of cosmic existence. Buddha has distilled out three important characteristics of all forms of existence which comes to our experience including the human being. They are impermanence (anicca), suffering (dukkha) and unsubstantiality (anatta).

The facts of impermanence and unsubstantiality are rather subtle and require mindfulness and concentration to experience them. But the fact of Dukkha is a matter of common conscious experience. Generally it causes tears and troubles which compell to seek all sorts of escape behaviour which entails further troubles. The special contribution of Buddha is to use this fact of common experience as the means to intensify awareness which dives deep

into the fact of suffering and lead to the unknown ultimate reality of Nirvan. Not only the problem of suffering is solved but highest state of bliss is attained. The whole teaching of Buddha centralizes on four Arya-satya : the nature of Dukkha, its origin, its elimination and the path leading to the elimination. These noble truths correspond to the basic structure of traditional Indian medicine : (1) The Malady : suffering, (2) Diagnosis : the cause being craving and ignorance., (3) Treatment : the eightfold path.

Once Buddha told some of his disciples that he knew a lot but kept his teaching confined to Dukkha only. Positively stated he presented and advocated growth model and the technique leading to the point of highest flowering of human consciousness designated as Nirvan, the truth of absolute happiness. In this way Buddhist psychology is pure applied one akin to the modern Clinical Psychology which too by now turned to growth model vis-a-vis medical model, though they differ in several dimensions.

Buddhist clinical approach is so comprehensive that it encompasses all modern clinical models which expresses human pathology in some degree. Like psycho-analytic model, rather more than that, it attempts to dive into the deep layers of mind but like it, it is not pessimist and the maintainer of status-quo. Like humanistic model it has put in emphasis on self-responsibility and development but it points out a much more highest peak to arrive at and way to it. Like interactional model it has attached due importance to social background. Like behaviouristic model it has given appropriate place to environmental factors, conditioning and extinction of conditioning. But like behaviourists it is not confined to substitute one conditioning by another but shows the way to pass through all conditioning to reach the unconditioned.

Unlike all these modern clinical models, this model takes the present life as a link of an infinite chain of lives. Present life is the resultant of Karmic dispositions of previous lives. It recognizes the scientific principle of determinism which depicts all phenomenon as a cause effect chain. But like that, it does not take it to be mechanistic but recognizes the role of self-authority and self-responsibility. It gives the message to rise up and go beyond the situation. By the direct experience of the limited conditioning of life mind is so transformed that great bliss of Nirvan, the unconditioned,

happenes and the individual is scattered out from the chain of Sanskaric rebirth.

3. Mind as a source of knowledge

Knowledge is the function of the type of consciousness, which may be taken as the relation between subject (arammanika) and object (arammana). As heat and light is produced by obstructing the flow of electricity, consciousness is generated by the resistance caused by the object in the flow of latent psychic energy. There are three possible dimensions of the cognitive functioning of consciousness, namely, perception, reflection and intuition. In the perceptual dimension knowledge comes via sense organs. This knowledge is the resultant of the interaction of sense organ, corresponding consciousness and the object. This kind of knowledge, or opinion, is highly polluted by desires and emotions.

Reflective dimension uses this knowledge to produce another kind of knowledge known as *hana* or conceptual knowledge which is the abstraction of the knowledge of first degree. This reflective knowledge is also usually polluted by egoistic colour which is merely rationalization. But if the mind is alert and unbiased, reflective consciousness may produce scientific and philosophical knowledge which is more objective.

Both, perception and reflection dimensions, are to deal with the concrete and finite aspects of reality. Knowledge, produced by them is also concrete and finite. They are not suitable to cognize the subtle and the infinite which can directly be apprehended by Pragyan, the intuition. The third degree and the highest form of knowledge which is directly cognized by purest intuition is *bodhi* or illumination.

It should not be taken that these three dimensions are clearly apart. There is something in each lower degree of cognition which indicates some of the properties of higher ones. Yet their functions and utility are differentiated. When the proper understanding grows, they can cooperate each other. Refined desires and emotions are necessary to run the daily life. The intellect is as necessary for over-coming of mere emotionality and muddle headedness as intuition is necessary for over-coming the limitations of the intellect and its discriminations.

Though in general sense all knowledge is subjective because it is a product of individual mind, but the knowledge of the first degree is specially called 'subjective' as it is influenced by 'I' bound sensuous and emotional factors. Intellectual knowledge as far as it depicts the true nature of object or concept, uninfluenced by personal limitations is specially called 'objective'. Observer's agreement is the crucial test the duality of subject and object, it holds the opposite polarities together. Their nature being different it is not possible to solve problems of high order of knowledge by the consciousness of lower order. This is why Buddha refused to discuss questions dealing with the subtle and infinite as the world, Tathagat and life.

4. The Nature of mind : Nam-Rupa analysis

The human personality has been described as a combination of five *skandhas* or groups. Common characteristics of these groups is that they all aim at and press for materialization. Another remarkable feature is that they are interdependent. Nam includes four groups : feeling, perception, disposition and consciousness. They are grouped together because of their common characteristics of being immaterial. "Namati iti Nam" Nam and Rupa are two opposite poles, as they appear, but with underlying unity. They are two sides of a single reality. Here they are presented in order of their increasing subtlety.

(i) Rupa-Khand (Body)

Material form of personality is called Rupa-khand. It is called *rupa* because it is being influenced (Ruppati) by present environmental stimuli changes and events. The smallest unit of the body is called Ashta Kalap as it is constituted of four material elements, namely earth, water, fire, air and four corresponding insubstantial characteristics, namely extension, cohesion, heat and movement. Earth is polar opposite of air, water of fire, extension of movement and cohesion of heat. Though body appears to be relatively stable, Ashta Kalap are continuously in the process of making and breaking. A very special feature to be noted is that the past elements of consciousness are represented by the body.

(2) Vedana-Khand (Feeling)

This Khand is comprised of all bodily or mental hadonic

reactions to sense-impressions as well as from emotions arising from inner causes. The function of feeling is to experience the flavour of the object with reference to the individual's own well-being and hence egoist in nature. It consists generally three species pleasure (happiness), pain (ill) and neutral feeling.

(3) Samjna-Khand (Sanna, Perception)

This is a simple form of cognition consisting of discernment, recognition and assimilation of sensations which arise due to contact of sense-organs and sense-objects. It is of six kinds based on the six sense organs. namely, visual forms smell, tastes, bodily sensations and images.

(4) Samkhara-Khand (Dispositions and direct dispositions)

It is a collective name for all sorts of mental formations as notions, ideals, longings, moods, habitual tendencies and Karma i. e., intentional activity of body, speech and mind. It is conative aspect of mind and memories.

(5) Vigyan-Khand (Consciousness or Cita)

It is the subtlest and mysterious portion of personality. This Khand cognizes, comprises, combines and co-ordinates all previous functions. It has been called supporter and food for all Nam-Rupa formations. It functions as survival factor also. This is the medium in which meditational or spiritual development takes place. Commonly consciousness is always related to some object but it has the potentiality of being pure awareness without content. In spiritual development this potentiality is actualized.

Buddha in his talks generally confined himself to those aspects of consciousness which is being commonly experienced. Only few mentions were made about its aspect beyond common sense. But in Abhidhamma, later formulation, we find an elaborate analysis of consciousness as well as its subtler aspects. In all 89 forms of consciousness (cita) and 52 forms of mental factors (cittisika) have been mentioned. These 89 forms of consciousness are classified in four groups : the sense plane (kamloka), the form plane (rupaloka), the formless plane, (arup.loka) and supra-mundane plane (lokuttara). The 52 mental factors are also classified in four

groups, namely, the universal mental factors, the particular factors, the wholesome factors and the unwholesome factors. Any given mental state contains only a sub-set from this matrix of mental factors. These sub-set are spontaneously made and broken in systematic and lawful manner but they are also subject to conscious control.

Commonly the person is unknown of the bases of change occurring in his mind and body. He tries to establish the connection of these changes with outside factors. In Buddhist approach it is taken to be sheer rationalization and false perception. Conscious experiences of a person are the products of interaction among external factors, present conscious condition and the factors of the unconscious mind, i. e., Bhavang. Bhavang is the store (Alaya vijnan) of *anusaya* (complex feeling or latent passion) and *sankharas* which are beyond the limit of common awareness. Bhavang contains not only the sankharas of this life but sankharas conditioned by previous lives as well. The basis of bhavang is Nirvan which is unconditioned. To experience this deepest level of vijnan it is necessary that all the conditional forms of ideation run by sensuous gratification and intellect be completely stopped because being completely *adwait* it is beyond the comprehension of conceptual consciousness, when emotionality and intellection spontaneously subside themselves due to right understanding, there is a state of freedom from impediments and limitations, a sort of spontaneous receptivity, in which all inclusive reality of a higher dimension creeps in.

The above mentioned five groups are responsible for the daily conduct of an individual. When these disappear, the world ceases to exist. Three factors must be present for the world to be realized : six sense organs, corresponding sense objects and respective sense consciousness. In the union of these there lies the origin of the world as one experience.

Mental identification with these groups results in suffering. Why are the five groups suffering? There are two reasons for this. Firstly, they are connected with phenomenon of birth, illness, longing etc. which in themselves are suffering. Secondly, they are impermanent. Impermanency of these five groups is the central theme in Buddhist approach.

With the emergence of Bodhi cittam, these *skandhas* are metamorphosed in such a way that instead of being a source of error and of enslaving attachment, they become an instrument of liberation. Principle of form comprises the totality of the universe from which it sprang and reflects a completely stilled consciousness. The principle of feeling is widened into an all encompassing feeling of solidarity with all forms of existence which expresses itself in *maitri, karuna, mudita* and *samata*. The principle of perception is converted into the spontaneity of inner vision where differentiation is seen against a back-ground of unity. The principle of volition instead of being ego-conditioned turns into spontaneous action that expresses the totality of our being and is therefore Karma-free.

5. The dynamic continuity of mind perpetually suffering

Mind is a dynamic continuum which is not related merely to the present life but it is the essence of past infinite lives and even after bodily death its continuity is maintained till *parinirvan* happens. As the individual has an infinite past and is, therefore, based on infinite relations, mind has whole universe as its base. This dormant universality becomes conscious in the experience of enlightenment.

The death of an unliberated person is necessarily followed by his re-birth, in which the suffering of living and dying is repeated. To be born and to die and be reborn again—this is the cycle of *Sansara*. It is not necessary that the new forms of existence will be a human one. A human form of existence is considered difficult to obtain. An existence in a human embodiment is certainly not the highest. But according to Buddha, it is the most favourable for liberation.

The form in which a being is reborn after death is not in the least a matter of accident. The law of Karma works here : favourable rebirths are caused by wholesome deeds and unfavourable rebirths by unwholesome deeds. Deeds leading towards liberation are wholesome. Such deeds are deeds without greed, hatred and delusion i.e., without craving and ignorance. A very important fact to note is that the wholesomeness of deed is not decided by its outer form but by the intention involved in it. The bare action-intention suffices to produce the corresponding Karmic effect.

The balance between the wholesome deeds performed at the

levels of mind, speech and body and unwholesome actions of a being at the close of his life determines the kind and quality of rebirth. Only the quality, that is, the social surrounding, the body, the mental abilities and temperaments, is fixed by the deeds of his previous existences but in no way by his present action. It is believed that the innate character of each being leaves him the freedom to decide about the actions which determine his future.

The process of birth and hence the continuity of the process of suffering has been explained by a 12 factor formula known as the principle of conditioned origination (The palicca-samuppada). The continuity of the chain of rebirth does not lie in an imperishable substratum but in the conditions of the forms of existence: each re-birth conditions another. This can well be understood by the transmission of momentum of one ball to another or the process of catalysis or the process of electro-magnetic induction. The process of conditioned summing, the effects of all the previous links and being the condition for the origination of next one. The links are :

- (1) Ignorance (avijja) conditions action-intentions (sankhara)
- (2) Karmic intentions conditions (re-birth) consciousness (vigyan)
- (3) Vigyan conditions psycho-physical combination (nam-Rupa)
- (4) Nam-Rupa conditions sixfold sense-activity (six bases satayatan)
- (5) Satayatan conditions contact or impression (phassa)
- (6) Phassa conditions feeling (vedna)
- (7) Vedana conditions craving (thirst or tanha)
- (8) Tanha conditions clinging (upadana)
- (9) Upadan conditions the subconscious process of becoming (bhava)
- (10) Bhava conditions rebirth (jati)
- (11) Jati conditions (jara-marana)
- (12) Jara-marana old age (decay) and death.

These 12 links cover the factors of the present life and the lives proceeding and succeeding to it. The first four links belong to the past life, 5 to 8 belong to the present life and from 9 to 12 belong to future life. The ignorance, i. e., the unawareness of the four Noble Truths, conditions the action intention. Action intentions give rise to the quality of consciousness at the time of death. As death occurs good, bad or neutral consciousness determines the

corresponding good, bad or neutral womb and occasions in it the origin of Nam-Rupa.

Nam-Rupa of the present life determines the six sense-activities. With the contact of sense-spheres with object world feeling arises which mature to craving. Craving again leads to the consciousness of being at the time of death to renewed grasping of a womb. Grasping conditions the becoming of a new being which results in birth. The end is again old age and death.

This law of conditioned origination is much more than the scientific law of causation which is based on the mechanistic view which presumes unalterable sequence of events i. e., a necessary predicted course of action. The *pratitya smutpad* is not confined to sequence of time but can also be interpreted as simultaneous co-operation of all its links. If the basic condition of mind, i. e., ignorance, is changed, the whole chain demolishes.

Behaviour Modification : From Compulsion To Free Choice

*Erna M. Hock**

(Lecture delivered at the U.G.C. Summer Institute on Indian Approaches
and Techniques of Personality Development and Behaviour Modification held
at G. K. Vishwavidyalaya, Haridwar, June 27 to July 11, 1987)

1. Introduction

At first, the subject of the "Summer Institute" for which this contribution was prepared, brought up in me associations with modern "Behaviour therapy", based on the kind of psychology which, in its aspiration towards being an "exact science", wishes to deal only with the observable, i.e., with "behavioural manifestations", and thus does not really recognise an inner core from which all "behaviour" stems; in other words: a procedure that aims at "de-conditioning" merely for the sake of substituting a new, perhaps more rational type of "conditioning", and thus does not promote spontaneousness and creativity.

On reflecting further, I realized however that much more can be

* Dr. med., FMH for Psychiatry Switzerland. Retired Prof. of Psychiatry, 1981/82
Rajpur Road, Dehra Doon-248 009 U. P.

accommodated within the scope of this title "Indian approaches and techniques of personality development and behaviour modification", and I finally managed to organise the somewhat stray ideas and rambling thoughts that come to my mind into some kind of hierarchical order, according to the more restricted or more expanded amount of freedom involved in determining behaviour, and at the same time moving from merely superficial aspects of personality towards a deeper core. This will give a good opportunity for discussing some of the differences in development and in behaviour patterns between India and Western countries, but also evidence of convergence between ancient Indian approaches and modern psychological and biophysical research.

2. The level of sheer habit and drill

This least differentiated stage of human development is probably what ancient India scriptures mean by "pasu", i.e., human being who moves within a narrow life sphere and is bound to it by sheer habit in response to the compelling outward circumstances, just as animals are ideally adjusted by "instinct" to the narrow confines of their customary environment. One has to imagine that there always has been a majority of people who corresponded to this pattern.

One rather suspects that the institution of "caste" may have had something to do with the insight that people are not really equal, but function at different levels of freedom. Assuming this, one would obviously have to take care to protect those with restricted capacities from aiming too high and from being exposed to too tempting a range of possibilities which are not really within the reach of their mental equipment. Delimiting the tasks, the interests and the way of life at different levels, far from imposing "frustrations" actually offered a strong protection against feeling at a disadvantage in comparison with those more "privileged", provided of course that a person was really assigned to the caste that corresponded to his level of development and not merely "by birth".

At the same time there seems to have been some concern for the need to become aware of a wider world even for those whose life sphere was thus restricted. One gets the impression that this was really one of the functions of the many "devtas" and the myths

about them, of the epics and numerous tales and also of temple sculptures, in which ancient Indian tradition is so rich. Through contemplating all these figures, their behaviour and their fate, the simple man or woman, whose own life revolved within a narrow circle of repetitive events, still was able to participate—so-to-speak by “proxy” or by “projection”—in a wider reality. Perhaps even, if he had the capacity for it, gradually in the course of a long life, he was able to integrate some of the possibilities which were thus demonstrated to him.

Shri Ramakrishna mentions somewhere that true worship of a “murti” consists in gradually taking up into oneself all the possibilities of life which it represents : the more one contemplates the idol, the more its attributes will disappear until finally when one really has “taken in” all of it, the whole image vanishes. This would mean that even at this level a certain amount of freedom is provided for the one who cares to make use of it.

One should of course not assume that the restricted behaviour typical for the “pasu” only prevails in the least developed human beings. Even at the higher levels of functioning a great amount of “behaviour” still follows this rather automatic, unreflecting pattern. Even nowadays, when there is so high a premium on developing “individuality”, the early schooling of small children and to some extent also the teaching methods assure that the “pasu” in man cannot acquire to long a rope, but that he gets safely indoctrinated with the current social conventions and rules of behaviour, before the mind has had time to expand too far into the realms of its wider possibilities.

It is presumably at this level that “behaviour therapy” in the strict sense can be successful. It assumes that human behaviour is just a result of learning, and this again means “conditioning”, i. e., habituation by repeated association of the same stimuli. Modification of behaviour would therefore mean to dissociate the originally connected stimuli and too substitute new, more relevant and efficient associations and consequently patterns of behaviour. The worn out grooves in the mind, represented, by fixed neuronal pathways, have to be smoothed out, erased, so as to allow for the formation of new constellations.

Though “behaviour therapy” originated in the West, basing itself essentially on PAVLOV’s research on conditioned reflexes, one

finds that nowadays, except perhaps for Soviet countries, it is practiced there to a rather limited extent and that many sceptical arguments are brought up against it by other schools of psychotherapy. On the other hand, during recent years, "behaviour therapy" has become quite popular in India. It seems to suit not only the expectations of the public, whose only concern is to get a disturbing symptom quickly removed, but also the needs of the therapists—many of them psychologists, but also quite a few psychiatrists—in terms of a simple procedure that promises appreciable success within a short time. What appeals to the professionals, is probably the idea that, for mastering techniques of behaviour modification, the personality and maturity of the therapist is supposed to be of no consequence—which actually is not quite true—, that the techniques can be learned even from a book and that they are universally and almost uniformly applicable without bothering much about the patient's unique life experience. Along with drug therapy and electro-shock, this provides a convenient, ready-made set of instruments which, furthermore, allow one to operate within the field of "exact science" without taking recourse to doubtful theories and philosophies. It is interesting to note that, for instance in the "Indian Journal of Psychiatry", the majority of papers at all devoted to psychotherapy—and these are not many—deal with accounts of successful results obtained with techniques of "behaviour modification".

It is tempting to investigate, what explains this "boom", apart from the practical reasons just mentioned. Do these methods perhaps have their particular attraction for Indian patients and therapists, because something in personality development and the determinants of behaviour fits in with them more readily than this is the case in the modern West?

When one lives as a foreigner in India, one is often struck by the fact that Indians in general expect much less consistency in a person's behaviour than it is customary in the West. In studies comparing methods of child rearing in the West with India (7), one found that, in the West, upbringing encourages internalisation and introjection in the process of identification. One thus arrives at more deep seated and stable character traits by the predominantly imitative patterns which are favoured in India. Furthermore, quite generally, child rearing methods in India appear to aim more at establishing "immediate control" than at long term objectives.

A second factor to be taken into account may be that it is only in the present phase on "modernisation" or "Westernisation" that "achievement" is taking the place of "ascription" in India. Formerly, a person's role in his life and the patterns of behaviour he would need to adjust to it successfully, could be predicted fairly exactly by looking at the social and familial situation into which he or she was born. Certain models were provided, not only in terms of family elders, teachers, religious instructors, but also through the ancient epics, myths and parables. Conforming to these, was held to be more important than to develop one's own unique personality.

In addition, there is something that still often puzzles foreigners in India : Behaviour was—and to a great extent still is—not expected to be consistent, stable in all life situations, but always has to be adjusted to the actual circumstances. This comes out most prominently in the rules which some communities, in particular in the South, have for dealing with "elders", "equals" and "younger", as far as I know to the extent that language even has separate grammatical forms for these different situations. Modern Western sociologists have labelled this as "context oriented behaviour". The aim of it is to turn each human encounter into as smooth and pleasant an event as possible, without being much concerned about further consequences and in particular about keeping to any commitments, promises and offers one may have made in order to conform to this aim.

These characteristics just mentioned, i. e. the preference for imitation in the process of identification along with ascribed roles and this "context oriented behaviour", seem to stem less from an inner core of the personality, to remain more at the surface. In some ways perhaps they may appear to shape the personality in a more rigid, mechanistic manner; on the other hand, as they only touch the surface, they allow a great amount of "fluidity" to persist underneath. Can one assume that character traits in Indians are less firmly and less deeply fixed, more shaped according to models and more tuned to keep the momentary situation smooth than this is the case in the West ?

I tried to get some information about the two words "caritra" and "character". As they sound alike, one is tempted into assuming a common origin. But "caritra" as I found in the Sanskrit dictionary (9), is derived from a root which simply means "moving, going,

walking" and therefore originally designates "the way a person moves about". The more figurative meanings given in the dictionary are "behaviour, habit, conduct, product, acts, deeds", but also "performance, observance, history, biography, account" and "nature or disposition", and further: "duty, established or instituted observance". The Greek "charakter" on the other hand, is derived from a verb "charassein", which means "to make sharp, to engrave". Traces of it are probably still present in the English "to scratch", German "kratzen". "Character" thus means a significant mark and, in a figurative sense, the aggregate of characteristics or distinguishing features of a thing or the distinguishing qualities and peculiarities of a person.

If, in the West, one says that a person is "quite a character" or "has character", one means that some stable features in his personality can be counted on and often also that he has achieved some originality in cultivating what is unique in him rather than just to model himself on some socially preferred patterns. As to the Indian "carita", I have mainly heard it in context with legendary or also historical figures which are held up as models to young people.

One can furthermore ponder on the exact meaning of "behaviour": The turn of speech "behave yourself", and more so the German "sich verhalten", indicate that "behaviour" implies a "holding back" or even concealing, a selection from a number of possibilities, which requires choice and discrimination. At the level of the "pasu", this can hardly be said to apply; there, "behaviour" is really just the way a person moves about in unreflected manner.

It might be worth investigating, whether the astonishing attraction which behaviour therapy has in India, not only for the public, but also for therapists, has as its foundation the difference in development and personality make-up: Patterns of behaviour which have come about through imitation and which are "context oriented" are presumably less stable than those which have been deeply engrained through a process of introjection and which aim at consistency. It may therefore also be easier to wipe them away and to substitute new patterns for them than this would be the case with Western patients.

3. Compulsion versus freedom of choice

No matter whether we assume stable inner character traits

according to the Western model or "context oriented behaviour" more typical for India, even at a higher level of development, that goes beyond the mere "pasu", man often does not exert free choice in his behaviour, but acts according to fixed patterns, under some "compulsion".

Again a semantic caution is necessary : The term "compulsive" can be used in a wider sense, simply indicating that one is forced to think or act in a certain manner by one's nature or by outward "compelling" circumstances. In psychopathology, however, "compulsive" has a more specific meaning : It designates a way of behaving that is "ego alien", dictated by an unavoidable pressure to act repetitively in a certain manner of which one recognises the irrationality and uselessness, but avoidance of which brings up unbearable anxiety. According to Freud (3), it is based on a compromising alliance between equally strong Id and Super-ego forces that can not be controlled by the Ego. He furthermore maintained that the roots for this deviation are to be found in the anal phase of childhood development.

In this present context, I am going to use the terms "compulsive" and "compulsion" in the wider sense, so as to indicate any type of behaviour in which the person does not feel free in his momentary or customary choice of perception, attitude, action. Most neurotic patterns, even if they cannot be termed "compulsive" in the strict sense, can be thus characterised. Many of the so-called "normal" patterns of behaviour, however, also do not stem from free choice, and there is a tendency in the course of life to become more and more a victim of the "force of habit". Perhaps the ancient Indian order of the "four asramas" with its radical break from habitual forms of life in the phase of "vanaprastha" and "sanyasa" indicates some awareness of this risk of becoming more rigidly tied to habit in old age. By ordering a change from "pravrtti" to "nivrtti", it wanted to provide an approach by which detachment from the customary, an opening up to new possibilities, to what lies "beyond", should be facilitated.

The neurotic, atleast at the point when he becomes ready to accept treatment, usually senses his need for something else, for some freedom from which he is barred; in the psychotic, on the contrary, this "something else", the hitherto untamed possibilities, break in against his will and overwhelm him.

In dealing therapeutically with neurotics or even psychotics, I myself would not feel comfortable with any method that merely aims at changing "behaviour". I would try to help the patient to gain some insight into the roots of his disturbing symptoms. This includes not only exploring past history, but also his attitudes and motivations in the present situation. It is however not mere "intellectual insight" that is to be achieved. What allows the patient to venture into greater openness and freedom, is the sheltered therapeutic situation. This, of course, includes "transference" which, according to Freud (3), was to provide the playground for therapy. The strict Freudian concept of "transference" has been more and more doubted by more recent schools of psychotherapy. The stress now lies less on the repetitive nature of "transference"—which in itself is again a kind of "compulsion"—but rather on the opportunity which the permissive and accepting attitude of the therapist provides for seeing things in a new light, for making a "new beginning", for gaining a "corrective emotional experience".

The outcome may consist in an actual modification of behavioural patterns. This need, however, not always be the case, at least not in an obvious manner. What changes, is not necessarily the structure of manifest behaviour : a person may perhaps continue to act very much as he did before, but what was changed, is his attitude to and his motivation for a particular type of behaviour. Where previously it was determined by compulsion, it is now the result of free, insightful choice. In between these stages, one may be able to discern a phase of experimentation within the sheltered sphere of the therapeutic setting. During it, an essential therapeutic element is that both, the patient and the therapist, have the courage to face the manifestations of what is called "negative transference". Repressed resentments, aggression and other "negative" feelings, originally directed against significant childhood figures, have to be brought out into the open by trying them out first on the sheltered "playground" of therapy, perhaps also in experiments in "real life", so that finally can be brought under conscious control and integrated into a sound, mature system of values.

Unfortunately, this very powerful tool, i.e., the braving of a phase of "negative transference", is something which Indian therapists in general wish to avoid or even consider as unnecessary or at least undesirable. Some of them seem to make the mistake of confusing "negative transference" with a "negative therapeutic

relationship". The Total therapeutic relationship of course should always be "positive", which means that it should carry the therapeutic process on a basis of deep mutual trust and complete openness. This basis, however, has to be strong enough to provide a playground also for ventilating, trying out and learning to control the very possibilities which the patient hitherto has condemned as "negative" and which he has been taught to suppress or repress by those who guided his development in childhood. And where else in the world, except in this sheltered therapeutic situation, will he find someone who, at his present adult age will accept from him the awkward fumbings, puerile explosions, horrible phantasies and sulking moods of which he has to become aware, if he ever is to learn to control and integrate them consciously into his possibilities?

Occasionally, in explaining this Indian aversion against allowing "negative transference" to come out in the therapeutic setting, reference is made to the relationship between "guru" and "cela", which is always supposed to be characterised by humble subordination on the part of the latter and unchanging benevolence on the part of the former. There are quite a few points in which these two relationships : the Western psychotherapeutic one and the Indian one between "guru" and "cela" differ. My colleague J. S. Neki (11, 12) has written a few papers on it, and some Western authors have also pronounced themselves on it.

This questions of what happens to the "negative transference" between "guru" and "cela" is really worth considering. Is it perhaps that the "guru" with his penetrating view of the nature and the level of development of his disciple can time the effort and the progress he expects from him so accurately that no negative feelings arise? Does he know, when the aspirant at times grumbles and perhaps, at odd moments, even curses the teacher for the inconveniences and hardships he expects him to face? Does he refer to this with some subtle remarks? Or has he reached the stage which Patanjali describes in his "Yogasutra" (13, Chapter II, V. 35) : "On being firmly established in non-violence, there is abandonment of hostility in his presence"? In other words : Is the "guru's" positive emotional atmosphere or emanation capable of simply wiping out all negative stirrings in the disciple? Is there something like "forgiveness", "washing away of sins", as it is assumed in the Christian religion? This would amount to what in German we call an "Umstimmung", i.e., "re-tuning" of the instrument, a changing of the basic mood

which determines a person's openness to the world. To some extent, this also plays a role in Western therapies, all the more, the less the therapist intervenes verbally and just tries "to be there" for the patient, as this is for instance the ideal procedure in "Daseins-analysis". This fire of therapeutic eros, -a particular kind of love which only considers the optimal growth of the loved one without any selfish motives—is supposed to be capable of melting down resistances, doubts, hostilities and all other negative features.

With this, however, we are already touching upon the third level of "behaviour modification", in which regulating behaviour is no longer a question of insightful choice, but where a total openness and a being centered in one's true nature, the "atman", allows a spontaneous outflow from the core.

4. Spontaneous outflow from an inner core

A stage just dealt with, at which 'behaviour modification' aims at leading from compulsion to insightful choice, still presupposes some reflection and conscious control over drives and emotions. The question now is: can one go further? Is there a stage at which a human being can identify himself so completely with his innermost creative core, that he is free to act spontaneously out of this centre of his being? Naturally, if such action is to be in tune with a universal order if no harm is to come through it to other beings, this presupposes that selfish motives, the need for the importance and even the survival of the "ego" no longer play a role, but that the individual knows himself to be part of a greater "universal" or "cosmic" Self and that, if he can tune himself to remain in harmony with it, his behaviour will automatically contribute to the welfare of the universe and all other creatures in it. At this level, one would no longer be preoccupied with "behaviour", but with "being", with "sat". Everything would then flow spontaneously in the here-and-now. Conditioning by past experience would no longer play a role/and, on the other hand, action in the present moment would no longer be binding for the future. In Indian terms: "karma" accumulated in the past would no longer be effective in shaping the present, and involvement in the present would no longer create "karma" that can bind in the future. This is probably what St. Augustine, the great Christian philosopher and mystic of the 4th/5th century, meant, when he said "Love and do what you will."

As this oneness of the individual "atman" with the universal "brahman" is actually the aim of ancient Indian spiritual teachings, one can understand, why there was so little stress on the forming of a strong and consistent ego in personality development. The point, however, is not only that there should be an openness without rigid ego boundaries, but also in which direction it faces ! While one can perhaps say that an original openness, before the consolidation of a firm ego structure, is turned in the direction of "taking", as if the world were a bountiful mother, one would expect that, in an ultimate openness to that which is both, source and goal, there should be a responsible element of "giving", of giving up concern for one's own needs and convenience in favour of universal welfare. Otherwise one risks to attract the kind of criticism sometimes heard from the West, namely that all Eastern striving for oneness with the ultimate simply stem from a wish to return to the womb !

If one looks at the more recent developments in psychotherapy in the West, which to a great extent have left behind Freud's mechanistic notions, one finds that the search for an inner core and at the same time for the freedom of creative spontaneity that from it, assumes increasing importance. We find evidence of it in the "real self" of Karen Horney and her school, the "Self" of C. G. Jung, Maslow's drive for self actualisation, also in "Gestalt Therapy" and various other psychotherapeutic approaches. In all of them, it is acknowledged more or less openly that this innermost core in its turn is that in man which comes closest to communicating with or rather being one with a higher "cosmic self". Though in a somewhat different terminology, the Dasiens-analytical claim that man should hear the call of "Be-ness", i.e., of the Ultimate Power of Being in Sanskrit one might call it "mahasatta"—which claims him for becoming a "Da-sein", i.e., an openness—an "ayatana"—into which "everything that is" can come into its true being, also points to this. This element of "transcendence" is of course particularly obvious in all the different movements that are summed up under the term "Transpersonal Psychology". In most of these approaches, one finds some awareness that Indian and other Eastern philosophical teachings and the paths for spiritual development associated with them, have a store of knowledge and wisdom in this area, which the West is only just starting to re-discover.

There can be no question of my presenting a total view of the various elements and processes involved in this last stage in

personality development, the "behaviour modifications" which on one hand are necessary for undertaking it and others that are eventually its consequences, and also the techniques which ancient Indian scriptures prescribed for this. I just want to touch upon two particular aspects which, at one time or other, have been occupying my mind while trying to gain more understanding of the ancient Indian paths to liberation.

1. While studying the Upanisads (14), already more than 20 years ago, I again and again came across the Sanskrit term "vijugupsa", which in translations was usually rendered as "fear". Curious about its original meaning, I turned to the Sanskrit dictionary (9) and found that it stems from a root "gup" which means "to guard, protect from, preserve, conceal". Derived from it is "jugupsa": "to be on one's guard against, disdain, abhor, reproach". As the prefix "vi-" expresses "separation, privation, dispersion", "vijugupsa" can probably be understood to mean "a condition of being on one's guard to protect and preserve one's individual separateness". In modern psychiatric terms, one could call it a "neurotic defence in the interest of the ego". It then becomes obvious that when at the innermost core, the oneness of all in the Ultimate is recognised, this anxious preoccupation with safeguarding one's identity and one's security, will fall off. And this is actually what the ancient scriptures say: "vijugupsa" and also "bhaya", i.e., "dread, alarm, fear, anxiety", vanish away automatically once the individual self realizes its oneness with the Universal Self. There can be no fear where there is no "second" to be afraid of.

This fearlessness, the absence of any need for cautious self-protection, is one of the most important behavioural changes which the ancient scriptures describe as typical in someone who successfully pursues the spiritual path. One knows, however, that, in order to reach it, one has to submit oneself to the strict discipline of "yama" and "niyama" and to conform with all the other necessary prerequisites, as they are for instance enumerated in Patanjali's (13) "eight limbs of yoga". Furthermore, the whole venture has to be undertaken within the framework of the philosophy from which it stems, i.e., with a clear understanding that worldly concerns are to be left behind and that liberation from all attachments is to be sought. Merely dabbling with a few yogic exercises, as this is often done nowadays by way of "Yoga for Health", or "Yoga for Beauty" or "Yoga for Fitness", will not lead very far and possibly may even

imply the risk of destabilising and harming an organism which is not yet mature for mastering the forces that can be conjured up by such procedures.

2. A second point to which I wish to draw attention : One often comes across the notion that, while one regularly engages in yogic practices, and this includes methods of meditation, certain immature or undesirable patterns of behaviour will "drop off" all by themselves, without one's having to devote special efforts to getting rid of them. B. S. Goel, in his recently published "Psychoanalysis and Meditation" (4), maintains that this process can be enhanced by combining some kind of self-analysis with meditation. He appears to assume that, as this was first supposed by Freud, the mere insight into the nature and origin of certain fixed patterns of behaviour, their acceptance as remnants or "fixations" dating from traumatic childhood situations, will be the cause of this "dropping off" or "burning up" of previous behaviour. He calls it "switching back in imagination to the parallel infantile situation" and maintains that by recognising that one's shortcomings at the present, adult age are simply compulsive repetitions of childhood fixations, one can "modify one's present behaviour". He uses the formula : "I instantly changed my behaviour and felt relieved" or "I can really modify my behaviour". Probably it is not quite as simple as that.

Already Freud himself had realized that mere intellectual insight is not enough and that the therapeutic relationship with its opportunity for re-living, i.e., emotionally experiencing, traumatic situations within the shelter of an accepting, tolerant figure, plays a more important role. Even then, he gave far too much importance to compulsive repetition of patterns, while newer psychotherapeutic approaches on the contrary stress the "corrective emotional experience", the opportunity for a "new beginning" in the psychotherapeutic setting. The intellectual insight or the capacity to remember previously forgotten traumatic events then is no longer the primary factor, but merely the consequence of a new, wider openness which has come about through the influence of the therapeutic atmosphere and the permissive, accepting attitude of the therapist. This gives the courage to look back at what previously one could not face, and what therefore had to remain repressed, forgotten.

B. S. COEL (4) seems to assume that, in the self-analysis he

recommends, either the patient, by developing some kind of independent "witness consciousness", becomes his own therapist, or that it is the 'Grace of the Guru' which provides the elements one would expect from the therapeutic setting. Whichever it may be, I think one has to assume that this "dropping off" of previous behaviour patterns, i.e., a true "behaviour modification", comes about *not* as the result of a sudden flash of insight and a wilful act of "modifying one's behaviour", but that, on the contrary, this flash of insight, if it happens at all—there can also be a quite slow and gradual realisation that one is changing — can only be the result of a slow maturation, which requires the strict discipline of total Yoga.

The fact that such change *does* happen in the course of pursuing one of the Eastern spiritual disciplines, is nowadays recognised as a reality also by Western research workers. Efforts are made to find out, whether any element and aspect inherent in it can be made accessible to verification and perhaps explanation by modern scientific methods.

5. Modern research on yoga

This most convincing proof for the "reality" of behavioural changes brought about by yoga or occurring in the course of it, would of course be their demonstration by objectifying methods of modern exact science. This, by the way cannot be equated to "proving yoga by science" in its totality, as the wider view and higher level cannot possibly be comprehended by that which is narrower and lower. And if it comes to distinguishing "vidya" and "avidya" in terms of the ancient Indian scriptures, one knows on which side modern "science would stand ! Still, to those obsessed with the importance of scientific verification, it would give satisfaction, even if some concomitant manifestations of the yoga process can be approached with scientific methods.

If we extend the term "behaviour" also to somatic manifestations which usually do not come under conscious control, which however expert yogis learn to master at will, recording such happenings in a physiology or biophysics or even biochemistry laboratory would be an obvious approach. Investigations of this kind have been undertaken both in India and abroad. On the basis of them, it is recognised that, with the help of various yoga

techniques, control can be gained over some of the functions of the vegetative nervous system, such as changes in rate and depth of respiration, heart rhythm, oxygen consumption and other metabolic processes. People who regularly engage in yoga or meditation appear to acquire better stress tolerance, which means less proneness to anxiety, and a general harmonisation of the functioning of the organism.

In terms of biophysics, one assumes that certain yogic practices, in particular those which imply some rhythmical elements, promote the formation of electromagnetic fields in and around the body, especially at the level of the various "cakras", and the integration of these fields into higher, more comprehensive systems which then vibrate in harmonious unison. This is supposed to make the organism more resistant against outward influences, in other words : more autonomous.

Particular interest has of course been devoted to attempts at objectivating and measuring what goes on in the brain during the practice of yogic exercises or meditation and also as a consequence of these. By now, it is almost common knowledge that, during meditation and trance states, the so-called slow (alpha)—rhythm appears in the EEG tracings and that, with the help of bio-feedback gadgets, one can help a person to tune into this pattern of functioning more quickly and successfully.

Another observation which seems to be very relevant is that, during the time when he is not engaged in practicing his usual exercises, a yogi or a person advanced in meditation, no longer shows the so-called "habituation response" in EEG recordings. Normally, if one presents to a person the same stimulus repeatedly after short intervals, one observes, in the EEG tracings, that the response, in terms of arousal of awareness, gradually decreases. Attention to the stimulus becomes blunted, one gets "used to it" and no longer notices or bothers. When an experienced yogi is subjected to this test, one finds that, no matter how often the same stimulus is repeated, he will always respond to it as if it were the first time. He does not get bound by habituation. In every "here-and-now", he can take in "the world as it is", without forcing into the system of his own needs, expectations and attachments to what has gone before. This is very much what J. Krishnamurti again and again stresses : to stop thinking, reflecting, forcing the world

into our own model of it; to see things again and again in all their freshness, as if they were new; detachment from everything accustomed; the need for a refined awareness, if one wishes to reach this free flow of spontaneousness. One difficulty in speaking or writing about this matter of course is that language itself provides one of the most powerful ties to keep us limited to a particular mode of looking at the world. The ancient Indian scriptures are therefore right, if they say that, what has to be pursued, is beyond speech and thought.

Modern investigators from the field of psychology, in particular C. Naranjo and R.E. Ornstein (10), show that the apparent paradoxes one finds in the various Eastern approaches to this aim of gaining a new vision, of reaching a new level of consciousness, even by modern laboratory methods, can be proved to have their relevance. One can follow the aim of liberating oneself from customary attachments and limitations by a primary move from all ties, towards spontaneous self expression; it is however possible to get there by a primary effort at extreme concentration, at limiting awareness to the smallest possible area or stimulation, so as to reach real "one-pointedness" of mind. One can show in experiments that, by presenting a stimulus in so fixed a manner that the small scanning movements of the eyes, which be imperceptibly perform all the time, are stopped, the stimulus finally vanishes. A similar state of "turning off" can be achieved by presenting an absolutely uniform visual field (the so-called "Ganzfeld") or also by repeating one and the same stimulus monotonously over a long period. All these experimental procedures and others more result in a kind of blankness, an emptiness or darkness, where finally awareness is only aware of itself. In contrast to it, however, once this exercise is stopped, one returns to the world with a new capacity for openness and for unprejudiced taking in of the scene as it actually presents itself.

An extreme expression on a quite concrete level of these two contrasting approaches can perhaps be found in the fact that an Indian "sadhu" can either choose the life of a homeless, wandering monk, a "parivraj", which orders him to remain without fixed abode and not to stay in any one place for longer than a few days, while on the other hand the same ultimate results are to be expected, if he withdraws to a secluded hermitage, perhaps even a narrow cave, where he will spend the rest of his life confined within a very limited environment.

One of the most amazing instances of this latter approach is perhaps the so-called "Lung-Gom", the preparation which in Tibetan monasteries was given to those who were to become "trance runners" (See Lama Anagarika Govinda (1) These people who eventually, in the service of some particular religious ceremonies, were to cover huge distances over mountaineous territory even in the dark in an unbelievably short time, moving apparently without touching the ground, acquired this ability not by engaging in any athletic training or "body-building", but by being hermetically sealed off from the environment for many years in small hermitages, where, with only limited space for walking about on a roof-terrace, they had to meditate with extreme concentration on the element "air" or probably rather something like "prana", until they had acquired complete mastery over it.

Not only these extremes of monastic practices, but practically all the elements included in various approaches, as they are for instance conveniently summed up in Patanjali's enumeration of the "astanga" (13), can nowadays be shown to have at least approximate parallels or correlates in phenomena that can be produced in a psychological laboratory.

What these modern research methods and in particular also the experiences of research workers in venturing themselves into meditative practices, have brought into the foreground, is that the world, as we commonly perceive it, really is some kind of "maya", a mere limited model of our own making. We arrive at this "construct" by picking out of the endless range of possibilities which the universe actually offers, only a very restricted selection, determined by our needs, in particular the need for security and stability, our expectations the social conventions, our attachment to that which is customary and to what has proved valid in the past, and also the structure of language which forces us to think along the lines dictated by it. It is recognised that, as A. Huxley (8) pointed out in his small book "The Doors of Perception" already in 1954, basing himself on the 18th century mystical poet W. Blake, the brain, together with out sensory equipment, is not so much a productive organ, but rather serves the purpose of selecting, drastically restricting and rigidly systematising the inflow of the total stimuli available. We therefore remain caught in a "make believe" world, not realising that a much wider scope of experience

could be open to us.

Along with these insights and the scientific evidence that supports them, not only in the field of psychology, but also on the part of modern physics, one finds a tendency towards what one can call a "secularisation of mysticism". The endeavour to attain higher levels of consciousness is no longer looked at within the various religious frameworks with which one used to associate it in some way or other, but merely as the activation of an evolutionary potential inherent in man, which probably, in this troubled time of ours, has come close to unfolding itself, no longer just in a few rare specimens, the mystics, prophets and saints, but in a greater number of human beings.

In India, this view has been maintained particularly forcefully by the late Pandit Gopi Krishna, first in his book "Kundalini, the Evolutionary Force in Man", (5) and later in a whole series of further publications. It was his urgent concern that science should take cognizance of this evolutionary potential in man, which he saw in the force described as 'Kundalini' in the ancient scriptures, so that it could be safely awakened and cautiously guided in as many people as possible. Quite a few of the Western research workers on "altered consciousness" and methods of yoga agree that this "kundalini", underneath all the poetic and picturesque myths and images associated with it in the East, has its reality and has to be taken seriously. According to some of them, it might be the power that, when aroused, enables the brain to function on a new level, to allow intake and processing of a wider range of stimuli or, expressed in modern technical language, to enable the "computer" to cope with more than just the one programme that has been fed into it, perhaps even to become capable of programming itself to a multitude of alternatives or a much wider total scope,

I think there is no reason to feel uneasy about this "secularisation of mysticism" or even to consider it as blasphemy. It does not detract from the glory and majesty of the Ultimate Source of Being and Non-Being, which ancient Indian scriptures hint at in such beautiful imagery. Rather than this, it shows us, how almost ridiculously small the area which man calls his "universe" still is in comparison to the whole fulness—the "purna"—and how far his organism, in particular the central nervous system, still has

to develop to become able to appreciate at least approximately the whole wealth of experience potentially open to him.

I hope to have been able to give a few hints of the directions in which research in India could move in contributing something towards understanding and exploring "behaviour modification" not just in terms of a mechanistic "behaviour therapy", so as to enable man to adjust better to his limited environment which he takes for "the world", but, as this is the understanding all along in the ancient Indian scriptures, as a method for a radical change, a new vision of a wider world, in which man lives more in harmony with the cosmos and moves closer to the Ultimate One.

LITERATURE

1. Anagarika Govinda, Lama : "The Way of the White Clouds" Hutchinson & Co. Ltd. London, 1936.
2. Dean, S. R. (Ed.) : "Psychiatry and Mysticism". Nelson-Hall Chicago, 1975.
3. Freud, S. : "The Complete Introductory Lectures on Psychoanalysis" W. W. Norton, New York 1966.
4. Goel B. S. : "Psycho-analysis and Meditation". Third Eye Foundation of India, New Delhi 1966.
5. Gopi Krishna, Pandit : Kundalini, the Evolutionary Energy in Man", Berkeley, California, Shambhala, 1970.
6. Hoch, E. M. : Bhaya, Shoka, Moha—Angst Leid und Verwirrung in den alten indischeu Schriften and ihre Bedeutung fur die Entstehung von Krankheiten". In B TTER W. (Ed) "Abendlandische Therapie und ostliche Weisheit". Klett, Stuttgart, 1963.
7. Hoch, E. M. : "Longitudinal Study of Emotional, Educational and Social Development of a Small Group of School Children". National Council of Educational Research and Training, New Delhi. MS submitted in 1970. Not published.
8. Huxley, A. : "The Doors of Perception". Chatto and Windus, London 1954.
9. Macdonell, A. A. : "A Practical Sanskrit Dictionary". Oxford University Press, 1954-58.
10. Naranjo, C. & Ornstein, R. E. : "On the Psychology of Meditation". Viking Press, New York 1971.
11. Neki, J. S. : "Guru chela relationship : The possibility of a therapeutic paradigma". Amer. J. Orthopsychiat., Vol. 43, p. 755, 766. 1973.

12. Neki, J. S. : "A re-examination of the Guru-chela relationship as a therapeutic paradigm". Int. Ment. Health Res. Newslett. Vol 16, p. 2-7, 1974.
13. Patanjali : "Yogasutra". Edition used : "The Science of Yoga", Sanskrit & English text with commentary by I.K. Taimni. The Theosophical Publishing House, Adyar, Madras, 1961.
14. Upanisads : Used : Sanskrit-English parallel texts with commentaries. ed. by Shri Ramakrishna Math, Madras.
15. White, J. (Ed.) : "Kundalini, Evolution and Enlightenment". Anchor Books, Doubleday, New York 1979.



PRAYER

त्वमक्षरं परमं वेदितव्यं
 त्वमस्य विश्वस्य परं निधानम् ।
 त्वमध्ययः शाश्वतधर्मगोप्ता
 सनातनस्त्वं पुरुषो मती मे ॥

You are the Imperishable, the Supreme that has to be realised; you are the ultimate basis of the universe; you are the constant guardian of the ever-lasting Dharma; I regard you as the eternal spirit.

—The Bhagvad Gita
XI—17

Psychological Ascendancy Programme

*Dr. J. Mahanta**

(Paper contributed to the U.G.C. Summer Institute on Indian Approaches and Techniques of Personality Development and Behaviour Modification held at G. K. Vishwavidyalaya, Haridwar, June 27 to July 11, 1987)

1. Introduction

Health is said to be wealth and it is true. Health is synonymous with physical, mental and social well being. If you have sound mind you will have a good environment physical and social. And if you have a good physical and social environment you will have good health. These are cyclic conditions. But if you do not have good physical and social environment you can not expect that it will change automatically. You will have to make effort. You should not be in a blind alley and say "what shall I do?" If such question comes to your mind then you must say to yourself "I must do something". Then you will find yourself at the lowest point of ascendancy and to begin with to be healthy and successful here are some ways. Mastery over these techniques will help to be self sufficient to discover ways for your physical, mental and social well being. For this you just do not want big laboratories nor

* Reader, Institute of Criminology and Forensic Sciences, Govt. of India, Jhandewalan, New Delhi.

huge funds. You can just start today no matter whether you are a pauper or President.

Mind and Body

Some say healthy mind lives in healthy body while some others say healthy mind promotes healthy body. I belong to the second category. If you support me it is good. If you do not support me it is better. Because you will make experiment. The former opinion is mostly Western and the latter opinion is mostly Indian. West is moving towards the latter. Your life may be hectic, very hectic But you can start. Do experiment while moving in a bus or while you are getting a little time. Once you start, automatically you will get more and more time. But well, you are the best judge of yourself. So read this book and decide and let me know whether you are benefitted marginally, moderately or amply. If not what are your difficulties ?

Objective Defined

Your objective is health, Health is defined as physical, mental and social well being. The opposite is illness or disease. Disease is dis-ease which means discomfort the opposite of comfort. So the measurement of your health is your feeling of comfort and feeling of comfort only. Feeling is sometimes deceptive but in due course you can learn to overcome deceptive feelings.

Now you sit down and identify discomforts and their sources. No you cannot identify all today. Wait and gradually you can know those. You need an exercise which I call Opening Exercise, I shall describe it in appropriate place. Now let me tell you hindrances that obstruct your healthy practice.

Hinderances to Health Practice

The first hinderance to your health practice is your negative attitude towards effort. You may or may not have it. If you do not have, it is good. If you have, then may be that it is one of the properties that links you with sub-human species. Just you can see a larva. This is born out of an egg. It grows, makes a cocoon, a butterfly comes out of it mates and lays eggs if it is a female butterfly; then it dies. This is all very automatic. A monkey makes

efforts when it is hungry, Man is supposed to do effort for most things including health. You are not a larva nor an automatum. You are human being, the supreme creation of God. So you must make effort if not for others, then for yourself, for your comfort.

The second hindrance is your conviction. Your conviction is that health is the jurisdiction of doctors, next to them are Ayurvedacharyas, followed by homeopaths. When anything goes wrong in your health then they are to correct it. But no, you can also know many things just with the help of one exercise that is Opening Exercise, the opener of the Store House of your knowledge. And yes, may be that you can correct number of your health problems much before they can do and sometimes after they fail you can try these methods and I hope you can develop faith in yourself.

This third hindrance is habituation. It is a sort of boredom. As you start the practice you will feel bored after someday's worry. Don't worry. Maintain your attitude and orientation. Do not forget it. After all learning is a trans-habitual phenomenon. You can get back the interest again and again. Ultimately your orientation will be stabilized.

The fourth obstacle to your progress is ego-defence. In our everyday life we like to present ourselves just as 'we should be'. We do not accept the contrary things if attributed to us no matter whether others are true or false. This is of course desirable to some extent. But when this tendency becomes stronger and stronger we become *unable* to realise our mistakes. Not only that we say others that we are clean but also we feel within ourselves that we are clean regardless of our negative qualities. When this tendency becomes very strong we become very closed minded, stubborn or obstinate. This is very much detrimental to personal growth. Through Opening Exercise gradually you will overcome this difficulty whatever defensiveness you have.

Three Principles of Modification

Making an excursion to Western psychology I find that most techniques can be brought under one or more of the three principles. These are habituation, self-instruction and feedback. But there are a plethora of names which you can hardly remember.

Habituation refers dissipation of reactions to stimulus due to its sustained exposure to it. Habituation leads to somewhat adaptation. For example, you take any emotional idea. Now you sit down and let the idea float in your mind. Observe your feelings (Because your feelings are the best indicators of inner happenings). You will find that intensity of emotion will be declining gradually.

Self-instruction is easy to understand. One instructs oneself "Let me go to market" and he goes to market. Similarly "Let me not think on this subject" and he stops thinking on that subject. All this happens because thought travels throughout the body. Even 30 years ago Westerners unlike orientalisks thought that body has two nervous systems-autonomic and central. They thought that the activities linked with central nervous system can be controlled voluntarily whereas the activities linked with autonomic nervous system are automatic like blood circulation, heart beat, respiration etc. These are automatic, but new discoveries in science has shown that these can be controlled voluntarily to a reasonable extent. With increasing practice, control will become more and more possible. This you can realise. Just orient yourself to *observe your feelings*.

The third principle is feedback. This is knowledge of results. If you 'know' the death of your enemy then you 'feel' happy. Similarly when you know the success of your friend you 'feel' jealous and you 'feel' happy if you know that your slap has killed the biting mosquito. So through feedback, is it possible to change the internal system also? Of course. Moreover, feedback from others is necessary to improve your personality but you cannot expect verbal communication from others all the time but you must develop ability to observe their feelings and reactions in relation to you. This is what we call non-verbal or implicit communication.

All the three principles were known to the sages of ancient India. On first principle Maharishi Patanjali writes *Yathavimato-dhyanadba* (You can achieve concentration by letting the mind float).

On the basis of second principle you may find two famous mantras— Soham (I am He), and the second Aham Brahmasmi (I am the Brahman). These two practices gradually lead to introject the attributes attributed to God or Brahman at least partially.

The third, I have no idea if they had eternal feedback manipulation techniques. But they had developed fine sensitivity about their internal feelings about progress and retardation which helped them to achieve higher attainments. You too by sensing your feelings I am sure will ascend and hope you may get footing to transcend too.

Common Bodily Problems

With growing knowlegee of science it is becoming more and more difficult to differentiate mental and physical problems. So the demarcation is made merely on the basis of symptom manifestation. Body and mind are an integrated system.

Bodily problems can be classified mainly under two heads, systemic and infectious. Systemic problems are under or over-secretions of glands, obtruction of certain processes and the like. Of course, when any system is demaged there is no cure for it.

Infectious ailments are due to parasites. Parasites need an environment to survive. If they do not get proper environment in the body they will die. At this point the systemic irregularities may contribute to promote a conducive environment for parasites in the body.

Common Cold

Let us start with common cold. If you want to overcome the hindrances described earlier, orient your mind to a scientific paradigm. Just you record the frequency of sufferings from common cold in 1986. Let us say this in 5 times. Now you start the following practice in January 1987 and continue and record the frequencies of attack 1987, 1888 and so on. You will find that frequency of 5 will gradually reduce.

Let us say that you are suffering from commond cold. Your nostrils are closed you are feeling very much uncomfortable in inhaling and exhaling through mouth. To combat this; sit down in a comfortable position better in the erect posture. Close your eyes. Pull your jaws slightly apart from each other. Do not open your mouth. You start breathing very slowly and comfortably. Reduce the cycles of breathing from 18 (normally we breath 18 cycles per

minute) cycles to 3, 4 or 5 per minute. Breathing will be deep and slow. This you continue for 15 minutes. This is one session. Longer will be better. Depending upon severity of problem you may increase the duration of a session. Keep 45 minutes gap and do it again and again with 45 minutes break each time. Just you see how quickly your nostrils are becoming clear and you are feeling comfortable and spirited. If you feel sleepy, sleep deeply and as soon as you wake up practice one session more immediately after you wake up and continue. Naturally you will become tired and intervals between sessions will increase. Does not matter but continue the practice till you are cured. (Exercise-I) This is a practice to combat common cold.

But you may make a general practice even when you have no health problem. One session in the morning and one session in the evening will improve your general health.

Cough

Here you can test my assertions immediately. Just you count how many times you are coughing per half an hour. Then you start the exercise. This time the exercise is just like the Exercise No 1 but you will keep the jaws apart as much as you can do comfortably without opening your mouth. The duration of sessions you should keep about half an hour each and the interval may be of 45 minutes. You can have beautiful sound of inhaling and exhaling. (Exercise-II) Just you count frequencies of coughing during intervals and compare these with the frequency record which you have kept before. If you have started in the morning you will remember me in the evening. And again year by year susceptibility to attack by cough will reduce.

Pain and Other Discomfort

Pain may be acute or chronic and severe or mild. If you have severe pain immediate consultation of a doctor is necessary. But this is for immediate relief only. You should have a permanent repair of the location. This is really time taking which may take even years together. However, you can feel the improvement even after first session.

For pain, relaxation is the best combatant. I hope you are doing Exercise-I in the routine manner. Now for being relieved from

paid you will have to do another exercise.

Sit down in a comfortable position. Feel to relax deeply. Close your eyes. Now you go on imagining your whole body. First fix up your attention on the centre of your head. Then go on focussing your attention at various parts of your body and lastly reach your toes. Naturally you will fix your attention for longer time on the location of pain. While your attention will be on the location of pain, you should instruct to yourself 'relax' (Instruction Strategy-IV) and 'no pain please' (Instruction Strategy-V) continue for 30 minutes. Sessions may be two per day, one in the morning and the other in the evening. You may have more sessions if you can.

Daily practice will reduce the severity of your pain but residual pain of about 15% to 20% will continue.

For this you will go on giving instructions IV and V while imagining the location of pain whenever you get time or remember throughout not necessarily by closing your eyes.

Yet you will require another exercise which I call Free Exercise (Exercise-IV). Ask to yourself "What exercise shall I do?" You will get the imagination of type of movements you need and the type of rhythm you need. The idea of the exercise will be more clear when you practice/opening Exercise. You may get relief within a month or it may take years depending upon the nature and location of pain.

For there discomforts exercises are same as the exercises for pain but the commands will be different. 'Let me feel comfortable' (Instruction Strategy-VI) and 'No discomfort please' (Instruction Strategy-VII). These commands can also be given whenever remembered.

Mental Problems

Mind is a mysterious entity. No body knows how it is like. But it is the only entity which can make you feel. You can infer about it from your behaviour. Philosophers at one time thought of two entities—a soul and a mind. Then the psychologists concentrated on mind only. Then they shifted to behaviour not because that entity of mind was disproved but because behaviour was observable.

Now they have become tired and have returned to mind again in 1980s. Well, let it remain mysterious. It does not matter but let us listen to it and feel it and work accordingly. Greater the rapport you establish with it the better the help you get from it. By and by it will tell you answers of all your insoluble questions. Just orient yourself.

Sit down again, this time comfortably in erect position. Let your mind float. Do not control it let it go wherever it likes. Be effortless. You will find exciting, strange and queer ideas many of which you had never before. Do not be startled. Observe them. These will disappear and new ones will come. You know that we think or imagine with the help of brain and for every idea different sets of brain cells work. So day by day your entire brain will start working. As the scientific opinion goes normally only 25% brain cells are used through out the life span of a person. You will feel spirited. Possibly the spirit which you had never before. You will go on getting newer and newer and newer ideas and yes, the solution to your problems too.

Continue this exercise as long as you can enjoy because it is enjoyable (Opening Exercise-V).

Now you have become over enthusiastic. Your reflexes have become faster. You have become more expressive. In due course reactions will habituate and flow of thought will come to a normal level.

But may be that in the initial phase your head may be so crowded with emotional ideas that you may not get sleep. So do this exercise only in the morning and in the evening you should do the closing exercise (Exercise-VI). For closing exercise again sit down in the erect posture. This time imagine a triangle and focus your attention at one point of an arm of the triangle. Then move your attention on it till it reaches the endpoint then go on to the next arm then to the next till your attention completes moving on all arms. Then let it move for the second time then for third time and so on. Do not allow any thought other than the triangle. Are you feeling headache. It may be mild to severe. Do not worry. Rather you should be happy. You are able to concentrate and you will have to improve it. After 15 minutes start relaxing. If your headache does not stop do the pain relieving exercise already told to you. But do

not be restless to buy Anacin. Enjoy this pain. It is created due to concentration. It will get dissipated over sessions.

If Exercise VI is difficult start from a still lower plane. Start with the following Exercise.

Can you visualise the numbers from 1 to 100 ? Oh, yes, again you sit down with your eyes closed. Recall number 1. Wait till the number 1 distinctly comes to your mind. When it becomes distinct then you go to 2. From 2 go to 3 and so on till you reach 100. Then come down to 99, then 98 and so on till you reach 1. This makes one cycle. Try 5 cycles per session. Do not allow any idea to creep into your mind between the imagination of numbers. This needs long time to practise. While ascending or descending your mind may just wander about by forgetting the purpose for which you are sitting. In such case as soon as you become alert return to the number from where your mind had wandered about. Then continue and complete your cycle. This is exercise number VII. After this exercise also you may feel headache. But do not worry.

This exercise will increase your concentration. Do remember that opening exercise is a must if you practice closing exercises. If you avoid it, you will suffer from tension and you will retard. Exercises on Divergence and Convergence both are necessary for keeping the mind healthy, creative and restful. Slowly you can develop your ability to decide as to when to do closing exercise and when to do opening exercise. Once you develop mastery over exercise number VI and VII you may practice to concentrate on any matter or thoughtlessness. Sometimes you may feel more confident and sometimes less. Depending upon your own feeling you will take as to which exercise you will do at what time.

After VI and VII observe your feelings. You have become numb and your reflexes have become poor. Now you can sleep. I have exercises, closing and opening, if practised regularly will take you to unknown height. You can become what you like to become. You will get answer to your problems. But never be stereotyped. That will block your progress so ascend and ascend and ascend.

These two exercises, closing and opening will help you to establish better communication within your body and integrate body and mind, After some months ground will be prepared for acquiring

the traits you like to have.

But to give you initial footing let me give you the initial design. Now let us say you want to develop a personality let us say alpha personality which will give you :

1. Coolness of mind 2. Clarity of thoughts 3. Sharpness
4. Tranquility 5. Comfort 6. Quick association of ideas 7. Ability to
assert 8. Decisiveness 9. Alertness 10. Perceptiveness (Opposite to
absent mindedness) 11. Quick Adaptability 12. Healthy body
13. Steadiness 14. Spiritedness 15. Appropriateness 16. Radical
improvement 17. Self confidence 18. Unimpulsiveness 19. Autonomy.

You can add any number of qualities you like to have,

Now think in bipolar terms alike cool-hot, clear-confused, sharp-dull, tranquility-turmoil, comfort-discomfort etc. etc. Observe your feelings when you feel that you are hot. Realise and instruct yourself "I am hot, let me become cool". When you feel to be unsteady you realise and instruct yourself, "I am unsteady let me become steady". When you are uncomfortable you realise and instruct yourself "I am uncomfortable, let me become comfortable". Likewise when you are impulsive realise and instruct yourself "I am impulsive let me become self-controlled". You may find that the instruction has two parts First part is realisation part. This will train your mind not to be defensive to yourself. Second part is transformation part. This will transform your system to the desired level. When you instruct yourself just observe your feelings and experience the difference

For all other traits you can frame similar paraphrases and can instruct yourself accordingly. This is instruction strategy number-VII.

This appears to be very easy but success depends upon many factors. One, your ability to feel the difference. This again will depend upon your length of practice. To train your mind to differentiate feelings imagine first sharp differences like bacon and bone, breast and brick etc. etc. Then come down to finer difference of feelings of a cotton ball and cotton pad and the like. Gradually your mind will catch the finer and finer differences. Two, how seriously you are doing closing and opening exercises, These will

make your body and mind more elastic to receive instructions. Three, your vocabulary to name the feelings. Your vocabulary will increase due to opening exercise. If you do not get proper terms to label your feelings develop certain terms of your own to associate with specific feelings. And 4th but important factor is again habituation of paraphrases. If you feel that any set of instructions are sliding you instruct yourself 'I am taking the instructions lightly. Let me instruct myself seriously. Let me instruct myself strongly' etc. etc. The second remedy to overcome this difficulty is to develop equivalent paraphrases. When one slides you use the others.

Again there is one hinderance to this practice. That is being overwhelmed by situational conditions or self defeating emotions. Initially such periods may belong but gradually the duration will reduce. Just have realisation of this difficulty.

As health is defined as physical, mental and social well being, without your well being your health programme remains incomplete.

You may be quite happy within your social network but do not consider yourself to be invulnerable to difficulties. This feeling itself is a symptom of vulnerability to victimization. On the contrary, may be that you are in a very difficult social locus, say amidst exploiting father, jealous brother, cruel boss, immature spouse, crooked neighbours and undependable friends and relatives. Arriving at such social locus may be your own credit and discredit respectively. If you are trapped it is your mistake. Dominance and submissiveness is rule of nature. Submissiveness triggers dominance. Never show the other cheek if you are slapped in one. So to achieve and maintain your happiness or to promote it you need certain definite practices.

If you are already in difficult situation, first of all you should try to avoid it. As Chanakya says *Durjanah Parihartavyah Vidyayahlankrutopisan* (Bad people are to be avoided even if they are learned). But it is not always possible. You may be under relatively fixed relations and you may have legal responsibilities too. So overcoming difficulties through health practice becomes essential as Channkya further says 'having a cruel wife, a cunning friend and living in an house having serpent is as good as *death*'. May be that you will be in a position to overcome it.

To overcome such a difficulty first of all you check up whether or not you are assertive, polite, unimpulsive, compromising, social and associative (one who gets right solution to problems quickly). If you are not, this is the cause of your misery. So set your goal today that you will become

- (1) Assertive but not haughty;
- (2) Firm but polite;
- (3) Compromising but unyielding;
- (4) Sociable but strong;
- (5) Associative but not indecisive; and
- (6) Unimpulsive but sharp.

Once you set your goal you should frame paraphrases for Instruction Strategy VIII. "I am unassertive; let me become assertive but not haughty". I am not firm, let me become firm but polite". "I am noncompromising; let me become compromising but unyielding", "I am un (or anti) social, let me become sociable", I am unassociative, let me become associative but not indecisive", and "I am impulsive; let me become sharp and self-controlled". Reverberate these paraphrases whenever you are detracked and whenever you remember. In due course you will find that the realisation part is unnecessary or occasionally necessary. When it is unnecessary, you may reverberate only the instruction part. Gradually you will find that you are communicating with the persons better and better. Add paraphrases as per your requirement.

Two particular approaches in life may cause hindrances in your progress. First, if you are frustrated by certain persons or have incurred injustice from society you may get a feeling of determination that you will teach the persons or society a lesson. This may very well lead you even to be a criminal. Secondly, you may feel that you are so debased that you cannot rise to a respectable life. This feeling if strengthened you may become again a criminal or commit suicide. Never allow these feelings to overpower you. You cannot teach a lesson to all who are unjust to you nor you are a person gone forever. So you should be restrained. You can very well earn credibility to orient other's reflexes in favour of you. None is your enemy and none is your friend. It is the interest that creates friends and foes. The same persons who are your enemies now may help you in future and friends may betray you. Through practice, you may be a source of comfort for many. But be comfortable yourself

first.

It may be that now you are in extremely miserable condition and very much depressed. You are lying on bed and finding no spirit to work. Then just reverberate 'I shall ascend psychologically; I can overcome misery; depression cannot overcome me' etc. etc. Gradually you will find that you have gained spirit and then start the psychological ascendancy programme.

This completes your health programme and course of psychological ascendancy. Try to start with. Draw your personality profile with the help of Eysenck's book 'Know your own Personality' and project your future under existing conditions and see the changes annually. Your day to day feelings are best indexes of your success but under such cases you forget your baseline level of feelings. So keep the record now to open it next year by this time to compare it with new personality profile and your new hopes, aspirations and self confidence.

Efficiency in Administration

(Discipline & Coordination)

R. C. Sharma*

Services, in general, are the arms of the State, for, it is through them that Development Plans are executed, law and order maintained, justice administered and Government institutions, projects and undertakings are established and run. They provide the necessary continuity to administration and act as shock-absorbers in times of crisis and political change-over. Their conduct plays a vital role in the set-up of the country. They have to interpret and execute the policy of the Government. A band of devoted officers can bring a good name to the Govt; while even a few undesirable ones can bring disgrace and disrepute.

The whole body of public services constitutes the real Govt. of the country. In their hands lies the smooth and efficient working of all the departments of the State. Every Head of the Department is directly responsible for the implementation of Government's policies. He has a team of officers/officials to help him in this task. As captain of his team, he has to lead them and guide them in a well-organised, coordinated and disciplined manner. He has to look after them properly, with a view to getting the maximum out of them. He has to correct the errant, punish the incorrigible, and protect the innocent. He has to respect his colleagues and

* R. C. Sharma, I.A.S. (retd.) Vice-Chancellor, G. K. University, Haridwar, (U.P.)

command his subordinates. He has to obey so that he may be able to command. A properly balanced human relationship has to be maintained by him at various levels. For obtaining commendable results, it is essential that the entire staff in the Department should have an overall unity, weaving them in a seamless web. Cooperation, coordination and discipline are not just an option but a necessity.

In our democratic system, the elected heads of Govt lay down the policy and the Administrator has to implement the same faithfully. The administrator's role is that of an adviser before the policy is formulated. He uses his administrative experience to judge the administrative aspects of the proposed policy and gives his best advice about the method of implementation of the policy and the pitfalls and possible difficulties. It is then for elected head to consider the advice and add his political judgement and take a final view on the shape of the policy. Once this policy is laid down, it is administrator to implement it faithfully to the best of his ability without mental reservations. In case he has conscientious objection to the Policy, he should get out of his assignment and not try to use his position to frustrate the policy. This would be tantamount to indiscipline and disloyalty which cannot be tolerated.

Official hierarchy is a very big organisation consisting of all types of temperaments and abilities. Some of them are suited to one kind of job, some others for another kind. Some officers, though able and well-meaning, may be misfit in certain assignments and be excellent in others. Each officer should, so far as possible, be put by the employer in his rightful place. A slow and cautious officer should not be put on a post requiring prompt decision. Instead, a quick and prompt officer will have to be put on the job. A short-tempered officer, however, intelligent and laborious he may be, should not be posted on a job where contact with public is required. There are many back-rooms where his talents can be more usefully exploited. Officers should, as a rule, be selected and posted according to their traits of weakness and strength. In actual practice some get coveted postings not because of their merit but because of their pulls and connections while others get bad postings because of the whims and prejudices of their superior officers or political bosses. Unfortunately, Sifarish (recommendation), Rishwat (bribery) and Tikrham (manipulation) do play an important role in securing favours and good postings.

Discipline basically means working in accordance with a written or customary code of good conduct. Some of the examples of indiscipline are strikes, *gherao*, pen-down strike, mass casual leave, go-slow tactics, late coming, insubordination long absence during office hours on one pretext or the other. Such irresponsible behaviour inevitably leads to a decline in efficiency. Disciplinary action against the delinquents involves a complicated procedure and, more often than not, leads to nothing. There are also writs and Civil suits by the effected employees who often succeed on technical grounds such as a procedural defect in the conduct of the proceedings or lack of reliable evidence of political pressure on the officer conducting the proceedings or the punishing authority. Lot of stress and strain is caused to the superiors by such delinquents. It is only through the zeal and devotion of a handful of sincere workers that the officer is able to run his office or manage his assignment.

Trade Unionism has infiltrated the ranks of Govt. employees. Prohibitory orders are passed but they are not implemented either because of Govt. weakness or political pressure. Even Senior officers have been going on strike from time to time, obviously because strike happens to have proved to be an effective method getting the demands accepted. The period spent on strike is adjusted against leave and no harm is caused to the employees. The necessity of resorting to such semi-coercive methods by the employees should not arise. The Govt. should seriously look into the demands well in time, concede the reasonable demands and reject the unreasonable ones and then deal with those who persist, with a heavy hand.

No single factor contribute more to the hardships and frustrations of the people as delays in the administration. 'Coming late and leaving early' appears to be the order of the day in offices. The palm has to be greased for speedy disposal of any pending matter. Stress must be laid on strict discipline, punctuality and quick disposal automatically—without any recommendation or bribe. Inefficiency and delay should not be tolerated. Too soft an attitude towards those with a poor performance is reprehensible. Disciplinary action deserves to be taken against an employee who persists in unjustified delays. Those too below the average should be weeded out. Those who have outlived their utility should not ordinarily be allowed to remain in service. Orders already exist for chopping off

dead wood by compulsory retirement of inefficient employees with doubtful integrity beyond the age of 50 years.

Insubordination too cuts at the root of efficiency in administration. If you want to command you have to learn how to obey. Command is as necessary for civil administration as is in military organisation. A civilian officer has to control and direct his subordinates who are not obliged to take orders to the extent expected of a soldier. An officer, to be successful, should develop an attitude of a corporation based upon mutual respect. No employee should be rudely reprimanded, specially in the presence of others. Every one has his ego and that ego has to be taken care of if you want to take the best out of a person.

The success of a department depends mainly on the attitude of the head and his subordinates towards each other. The days are gone when failure to comply was unpardonable. Scolding and reprimand has now lost their potency. Their place has now been taken by the morale of the employees which alone can bring about good results. It is not practically possible to go on taking disciplinary action against the delinquent officials all the time. After all, the replaced personnel will be no better. Parental attitude towards the subordinates is likely to succeed.

Of late; cases of lack of integrity or loss of integrity have been coming to notice more after than in the past. Absolute integrity has to be maintained—loss of integrity is something very serious. It will certainly have an adverse effect on the employees further career. Govt. desires that public money should be spent with the same care and caution as is exercised in spending one's own money. Major cases of corruption are referred to the Vigilance Department for investigation.

A person who accepts gratification, whether in cash or in kind, for the performance of his official duty or permits his judgement to be swayed by such gratification is an enemy of society and deserves to be ruthlessly weeded out. Integrity consists not merely in the refusal to accept any reward for the performance of one's duty; one essential ingredient of it is the refusal to part with information of secret and confidential nature which has come to one's knowledge in the course of official work. Temptation to reveal such information has to be resisted. Civil servants should be incorruptible. Honesty is still the best policy. The administration

that works should be clean, quick and efficient. Morale of services should be built up by giving them adequate protection.

At higher levels it is the responsibility of officers to give frank and objective advice to their political masters, but sometimes they feel inhibited in giving such advice for fear of annoying the politicians. There have been cases where some very capable officers have suffered and even been penalised on account of bias and prejudices. Sometime they are not able to function efficiently because of ministerial interference, pressures from legislators and other politicians and unjust criticism and accusations in the legislatures. This is however, unavoidable in a system of democracy.

Courtesy and humility are the essential traits of a cultured person. It should be realised by the most accomplished and talented persons that no one is indispensable for the organisation. For every one a substitute is available. A five star general who is a national hero today may be reduced to a place of no-importance just because of a casual indiscreet remark or act of indiscipline or insubordination.

The District Officer is in charge of the general administration of the district. He represents the Govt in his district. He is also, in an informal capacity, concerned with the general well being and progress of his district although he does not exercise any direct control over the activities of the various nation building department or their representatives in the district. The district officer is expected to help and guide the officers of other departments.

He is so to say, an all-embracing officer whose advice and help is sought in matters which are directly in charge of officers of other departments. In performing such duties the distt. officer has to bring his tact and personality to bear upon these matters. His administrative capability and powers enable him to coordinate the activities of the various departments officers.

Cooperation with the elected representatives is also necessary in a democratic set-up due courtesy and regard has to be shown to them. They are sometime quite useful in resolving local problems, removing misunderstandings and proper implementation of the programmes. Their annoyance may lead to complaints against you, thereby making your stay miserable. That being so, in spite of your age, it is wise not to come into conflict with them so far as is possible.

You should also seek the cooperation of your subordinates. Strained relations with them might lead to your failure. They might even send complaints against you—duely supported with facts and figures—and make your life uncomfortable. Help them out from time to time out of human considerations and gain their loyalty.

To sum up, the success of all our policies and programmes depend on the speed, efficiency, integrity, discipline and coordination with which they are implemented by the officials to whom their execution is entrusted. Further, the image of the Govt. in the eyes of the people is shaped by the kind of response and treatment which they receive from officials with whom they come in contact in their daily life. Unfortunately, there is considerable evidence of weakness in the administration at all levels. There is much more emphasis on procedures than on performance which is the ultimate test. Much of the frustration and discontent, which manifest themselves in various ways, are due to inefficiency and delays at official and other levels. Everyone is judged in his career by his efficiency, discipline, integrity, hard work and the elimination of delay by him in your day-to-day work. There is no substitute of hard work.

The Nature of Dharma and Vidhi

(A Study of Mimansa System)

*Dr. U. S. Bisi**

The thoughts of Vedanta are one of the roots of India's characteristic spiritual atmosphere. These thoughts are therefore significant which deserve and demand a comprehensive and perusal treatment. As a student of Philosophy, it has been my great desire to know more and more about the Veda. The Veda, though primarily, consists only two parts viz. Mantras and Brahmana, yet it has again been divided into four parts :—

- (i) Vidhi
- (ii) Arthavada
- (iii) Mantra
- (iv) Namdheya

In this paper I am intending to discuss the nature of Dharma in general and the nature of Injective Statements in particular, which are positive in character. These statements are known as 'Vidhi Vakyas'. Jamini, the propounder of Mimansa system, has in his 'Dvadashlakhshani', discussed the nature of 'Dharma' and the nature of Vidhi in their full length. There he prescribes that "the 'Dharma'

* Deptt. of Philosophy, G. K. University, Haridwar,

should be conceived only by means of 'Veda' alone, since 'Veda' is the only authority for it.

As we know the main task of Jamini has been to describe the true nature of 'Dharma', let me first say something about the nature of 'Dharma'.

In fact the word 'Dharma' has been used by Jamini in a very technical sense. In this sense 'Dharma' stands for all duties and obligations enjoined by the *Vedas*. The 'Dharma', therefore, has been defined as : "*Veda Pratipadya Prayojanvat arthah*". This means, 'Dharma' is that which is prescribed by the Veda, has some purpose and is desirable (artha). Since this translation of the definition of 'Dharma', may mislead, I wish to explain the three main words used in this definition :—

1. Veda-Pratipadya :—

Dharma, which is an instrumental good, is to be known through the Veda. Since 'Dharma' is enjoined by the Veda, it is stated to be *Veda-Pratipada* or prescribed by the Veda. Hence, I request to the readers that the term *Veda* should be understood as that knowledge which is prescriptive in nature.

2. Prayojanvat :—

Though 'Dharma' is stated to be an end, yet it is not an *intrinsic* end. It is only instrumental end. In other words, it is not an ultimate good (Prayojana) but only as servicable or conducive to (Prayojanvat) ultimate good.

3. Artha :—

Dharma has been stated as '*Artha*' because of its producing desired or good fruits (Ist Phal Janaktven). *Artha* is something which is a desirable end. For the better understanding of the word *Artha* one can compare it with the word *Anartha* (a thing which is not desired).

It is significant to point out that according to Purva Mimamsa 'Dharma' stands for all obligatory actions which ought to be performed without exception, irrespective of any consideration of their consequences. Therefore, the knowledge of 'Dharma' can not

be in the form of a descriptive statement which is personal and fallible. In order to safeguard the infallibility and universalization of the prescriptive knowledge which alone ensures 'Dharma', the Purva Mimamsa thinkers regard the *Veda* as *apauruseya* (Not written by man). Thus prescriptive statements are *non-descriptive* and *non-emotive* since these are non-personal.

Now, I think, it is clear from the above that 'Dharma' is not a material object. Since, it is not a material object, it can only be understood or brought about by Vedic injunctions is absolutely and unconditionally true. The fruits of our actions in the form of 'Dharma' or 'adharma' from the seed of all future happiness and sorrow.

I have, in the foregoing paragraphs, mentioned that 'Dharma' can be understood or brought about only by Vedic injunctions, so, it seems necessary to explain the injunctions (Vidhi) in the following paragraphs.

Among all the Vedic statements (Vidhi, Mantra, Namdheya and Arthavad), strictly speaking, 'Vidhi' alone is the heart of the Veda. I am saying so because 'Vidhi' alone enjoins an action. This is the reason why Jamini in the Sabar Bhasya defined 'Dharma' as "*Chodana Lakshana artho Dharmah*": It means duty (dharma) is a purpose having injunction for its sole authority (means of conceivability) The affix becomes capable of enjoining, only when supplied with all its requirements, in the shape of 'what' and the rest. Therefore the sentence with urges (to action) is called *Chodana* (injunction). In the Bhasya, it has been stated that sentences of '*urging expression*' or which urge to action are called injunctions "*Chodneti Kriyayah Pravartkam Vachanamahuh*".

In simple words we may say that in all injunctions, we find the three factors or bhavna.

- (i) *What* is to be accomplished.
- (ii) *By what* means, it is to be accomplished.
- (iii) *By what process* it is to be accomplished.

Thus, this type of sentence is an urging agent, and as such it is named *Injunction*.

In other words 'all injunctive statements which are positive in

character are known as '*Vidhi*'. *Vidhi* "enjoins a matter which serves some purpose and that matter is such that it is not established by any other means or proof". Let me analyze this definition in order to clarify the precise nature of *Vidhi* :

- (i) Since *Vidhi* enjoins action, the knowledge of *Vidhi* implies the knowledge of action.
- (ii) The act enjoined by a *Vidhi* must always be purposeful (*Prayojanvat*) and the purpose must always be good (1st) and never evil or bad (anist).

Infact, it is the *purpose* (*prayojana*) which provides a direction and content to the action. The Purva Mimansa thinkers make a distinction between two kinds of purposes. The *first* type of purpose is that which is the result of an action, whereas the *second* type of purpose is the result or justification for the result being desirable. While the first is essential for the adequate performance of an action the second is not. Therefore, purposiveness does not imply necessary attachment to the consequence of the Karma.

- (iii) The act has to be purposive but the choice of the mode of action is to be determined by the end which is to be achieved. Both of these must be enjoined by the Veda.

The mimansa thinkers insist that no other source is competent to tell us, what kind of act is most efficacious to achieve the desirable goal. That is why, for them, the Veda is the only *pramana* in the matters of *dharma*.

It is however necessary to note here that the 'act in general' is called *bhavana* (realisation or bringing about). The *Bhavana* is characterised by the impelling agency residing in the world; and this is called "*Pravartana*" or "*Prerana*" (impelling), in as much as it urges people to the performance of sacrifices, Homa etc.

This *bhavana* stands both for an urge or impulse instigating a person to incline towards certain action *and* also for the tendencies to undertake that action. The first is *Sabdi bhavana* (Verbal) and the other is *Arthi bhavana* actual. As I have already referred in the preceding paragraph, *three elements* are involved in the '*Bhavana*' namely, (a) *end* i.e., '*what*' or '*that which is to be achieved*', (b) *means* i.e., '*By what*' is to be achieved and (c) *procedure* i.e., '*How*' or the

mode by which the action is to be performed. In the verbal bhavana, for example, "having acquired a certain amount of comprehending faculty by means of a systematic study of the Veda and its various appendages (accompaniments), the agents are to perform sacrifices, after having recognized the desirability of such performance, though the optative affixes, met within the Veda, together with a knowledge of the excellence of the actions delineated in the arthvada passage.

The analysis of the definition of Vidhi given above can be illustrated by the explanation of the following sentence :

"Yajeta Svargakamoh" or "He, who is desirous of Heaven, should perform the sacrifice (Yaga)".

According to the mimansakas the above sentence would mean that "if a person desires to realize the paradise or the heaven, he should perform the agnihotra i.e., the sacrifice (Yaga)". This knowledge is based upon the Vedic mantra itself.

In the Arth-Samgrah different types of classification of (Vidhi) injunction are given. According to the first classification "Vidhi" is of three kinds :

- (a) **Pradhan Vidhi** : This Vidhi pertains to the end.
- (b) **Guna Vidhi** : What enjoins the way in which the action is to be performed, is known as guna Vidhi.
- (c) **Visist Vidhi** : In the case, where Vidhi may pertain to both end (Sadhya) and means (Sadhana), it is known as Visist Vidhi.

According to another classification, Vidhi is of four types :

- (a) **Utpatti Vidhi** : It is the form of an action alone e.g., the statement that one should perform the sacrifice.
- (b) **Viniyoga Vidhi** : This Vidhi enjoins the relation between primary and subsidiary matters e.g., 'One should perform the sacrifice with 'Curd'. Here, the 'Sacrifice is primary & the 'Curd' is subsidiary.
- (c) **Adhikarana Vidhi** : In this Vidhi the result of sacrifice is given out as a reward to the person who performs the sacrifice.

- (d) **Prayog Vidhi** : This type of Vidhi enjoins the order of the act of sacrifice. It tells what action is to be done first and what second.

It is important to note here that these four types of Vidhi are related to different aspects of the main action enjoined. Thus, these are *not independent* Vidhis.

In the slokavarttha, three types of 'Vidhi' are stated :

- (a) **Apurva Vidhi** : (The injunction of something new), The passage that enjoins an action which has not been laid down else where, is called Apurva Vidhi.
- (b) **Niyam Vidhi** : (Restrictive injunction) The passage that restricts that procedure of a certain action laid down in another passage is known as *Niyam Vidhi*.
- (c) **Parisankhyavidhi** : In the case where two objects are mentioned as of equal importance or applicability, the passage serves to preclude one of them is called 'Parisankhyavidhi',

Thus, it is clear from the above exposition that Vidhi stands for those statements which are prescriptive and action stimulating. It can be debated whether every statement has to be purposive or not. According to the Purva mimansa, however, they have to be purposive, otherwise prescriptive will be meaningless. Not only a prescriptive statement has to be meaningful, but also practicable. 'Ought' must imply 'Can' in order to make 'ought' meaningful. Further 'ought' should also imply the freedom of choice to act or not to act, because, in the absence of this freedom, no one can be regarded as a moral agent, responsible for one's action.

Reference Works :

1. Sloka Vartika—Kumarila Bhatt.
2. Sloka Vartika—Tr. by G. N. Jha.
3. Artha Samgraha—Laugakshi Bhaskar.
Artha Samgraha—Translation.
4. Encyclopedia of Indian Philosophies—Karl M. Potter. V. IV.

ये त्रिषप्ताः परि यन्ति विश्वा रूपाणि विभ्रतः ।

वाचस्पतिर्बला तेषां तन्वो अद्य दधातु मे ॥

अर्थव. १. १. १.

The thrice (Sattav. Rajas, Tamas) seven (five Mahabhutas-Jal, Prithivi, Tej, Vayu and Akash); Antahkaran and Jive which assume all wordly forms, may the Lord of Speech give me their strength so that my speech (suggestion and guidance) may be energetic and effective.

**A Report of
The U.G.C. Summer Institute
on
Indian Approaches & Techniques of
Personality Development and
Behaviour Modification**

(June 27 to July 11, 1987)

by

Dr. H. G. Singh
Professor, Deptt. of Psychology
Director of the Summer Institute

Sponsored by

***University Grants Commission
New Delhi***

Organised by

**Gurukul Kangri Vishwavidyalaya
Hardwar**

Content of the Report

Sl. No.	Content	Page No.
1.	Introduction	I
2.	Need and Importance	II
3.	Duration and Venue	III
4.	Objectives	III
5.	Coverage	III
6.	Training methodology and strategy applied	IV
7.	Daily Programme	V
8.	Educational visits	V
9.	Visiting Faculty Members (Resource Persons— Outstation and Local)	V
10.	Participants	VII
11.	Inauguration	VIII
12.	The Valedictory Function	VIII
13.	Recommendations of the Summer Institute	IX
14.	Evaluation by the Participants	XI
15.	Recommendations of the Director	XIII
16.	Appendix	
	List of the participants	XIV

A Report of the All India Summer
Institute on Indian Approaches
and Techniques of Personality
Development and
Behaviour Modification
held at
Gurukul Kangri Vishwavidyalaya
Hardwar

(June 27 to July 11, 1987)

1. Introduction

With a view to popularise Indian Psychological learning prevalent from the times of the Vedas, a Summer Institute on "Psychological Traditions in India" was held at Gurukul Kangri University, Hardwar from June 25 to July 9, 1986 under the Directorship of Prof. H. G. Singh, which was the first ever held Summer Institute on Indian Psychology in India. This venture proved a great success because firstly the teachers of All India level universities and upto Professor rank joined it as participants, secondly a lot of informative ground work was done in ancient psychological

learning and thirdly, it was highly appreciated by the psychology intelligentsia of India and abroad. This motivated the director to hold another Summer Institute with much specific and pinpointed topic, "Indian Approaches & Techniques of Personality Development and Behaviour Modification".

2. Need and Importance

Human Behaviour is a field which has been of great concern to the Rishis, sages and scholars from the very ancient times in India. Different approaches to personality development and behaviour modification have been made in the Vedas, Upanishads, Puranas, Epics and later philosophical literature. The famous theory of Karma i.e., action which is one of the main themes of the Gita, propounds that present actions and deeds control human behaviour of past and future. The effect of human action and deeds is both retroactive and proactive. There is a famous story of a king, Nahush, who by virtue of modifying his behaviour through actions or deeds could attain the kingdom of heaven and again by the observance of reverse type of behaviour he lost the throne of Indra and became an ordinary king of the world.

The Atharva Vedic approach to behaviour modification is mainly psychic because this is an applied Veda. (Ref. "Psychotherapy in India" by Prof. H. G. Singh, pp. 12, 13).

In Jainism, Buddhism and Yoga there are prescribed specific ways and exercises of behaviour modification and yoga as a science of behaviour modification. Geraldine Coster comparing Psychoanalysis and Yoga says, "Once more we need to remember that Eastern theory of mind is far more definite and clear cut than that of the west. Analytical theory in the west is a very new and young experiment. Yoga in the east is a very ancient and matured technique". Yoga modifies the whole personality, i.e., Soma, Nerves and Psyche. In the Western Psychology the process of behaviour modification goes from abnormality to normality but in Indian Psychological heritage it does not stop at normality but opens new avenues to rise further to attain supernormal behaviour. Thus there are wider approaches and techniques of behaviour modification available in India. But these are not being included in the current teaching of psychology in India. While due to sharp changes in social, political, economic and value aspects of human life in India the problems of behaviour adjustment and modification are

posing great concern in various fields of life. Hence the study of different approaches and techniques of behaviour modification prevalent in Indian culture is the need of the day. It will open the new venues to understand, assess and assimilate Indian theories of personality development and techniques of behaviour modification on a wider objective and scientific scale.

3. Duration and Venue

The duration of the institute was fifteen days, from June 27 to July 11, 1987.

The venue of the institute was Gurukul Kangri Vishwavidyalaya, Haridwar, where there is the teaching of Indian Psychology at P. G. Level as a separate paper and also there is its 50% matter in Hist. of Psy. paper.

Much considered work in the field of Indian Psychology goes to the credit of Prof. H. G. Singh of Psychology Deptt. who happened to be the Director of this institute.

4. Objectives

The objectives of this Summer Institute were as follows :

- (a) To acquaint psychology teachers and research scholars regarding various theories of personality and approaches of behaviour modification prevalent in Indian culture.
- (b) To develop understanding regarding Indian methods and techniques of behaviour modification.
- (c) To provide a forum for discussion on various aspects of behaviour modification.
- (d) To compile and disseminate Indian thought and material on behaviour modification techniques.
- (e) To develop positive attitude to work scientifically upon Indian concepts and techniques.

5. Coverage

In view of the above objectives the topics covered during the period of the institute were as follows :

Historical survey of Psychological developments in India. Historical perspective of Indian behaviour modification approaches and techniques, (psychological, psychophysical, physiological, parapsychological, religious and sociological approaches). Theories of personality and types of personality. Personality modification in educational field (Guru-Chela system). Behaviour modification in family circle. Yogic Psychophysical techniques of behaviour modification. Breathology, Psychotherapeutic techniques of Vedas, Ayurveda and Yoga. Behaviour modification Approaches of the Geeta and Ramayan, Buddhism & Jainism. Modification of Supernormal behaviour (Siddhis). Sri Aurabindo's Approach. Behaviour modification for Moksh.

6. Training Methodology and Strategy Applied

The fourfold methodology of lecture-cum-discussion, demonstration, project work and educational visits was applied to execute the successful running of the institute. Mostly the participants were not having the background of Indian Psychological learning hence in the initial lectures the main concentration was made on the basic concepts and historical development of Indian Psychology. Then gradually the main theme of personality theories, development and modification techniques, was elaborately dealt. Vedic, Ayurvedic, Spiritual, Tantrik, Buddhistic and Yogic behaviour modification modes were taught in detail.

The demonstrations of various yogic approaches and ways of behaviour modification were frequently illustrated.

All the participants in the very start were given books worth Rs. 200/- relevant to the courses to be followed, along with two big exercise books and a ball pen to take class notes and write projects.

Each participant was assigned a topic for writing a project during the period of the institute which were presented and discussed on the last two days. Two cultural entertainment programmes were also arranged by the participants. In the closing ceremony each participant was awarded a certificate for the successful completion of the course.

The daily working hours were from 03.30 to 1830. Mostly the lecture and discussion work was done in the morning session and the demonstration and project work was done in the afternoon session.

Library consultation was compulsorily provided in the training schedule in order to do full justice with the project work. The Gurukul University Library being famous for its richness in the collection of indological and oriental literature provided all possible facilities such as issuing books for the duration of the institute in addition to open consultation of even rare books during the library hours.

7. Daily Programme

Lecture 1 — 08.30 hrs. to 10.00 hrs.

Lecture 2 — 10.00 hrs. to 11.30 hrs.

Library Consultation — 11.30 hrs. to 12.00 hrs.

Coffee Break — 12.00 to 12.15 hrs.

Lecture 3 & Discussion — 12.15 to 13.30 hrs.

Demonstration and Project work — 17.00 to 18.30 hrs.

8. Educational Visits

The following research centres and organisations were visited and their authorities delivered lectures with demonstration on the work being done at their centres.

1. Brahma Varchas Shodh Sansthan, Hardwar.
2. Shanti Kunj Sansthan, Hardwar.
3. Sri Aurobindo Yoga Ashram, Jwalapur.
4. Sri Anandmai Maa Ashram, Kankhal.
5. Yogi Pharmacy, Krishnanagar.

9. Visiting Faculty Members (Resource Persons—Outstation and Local)

The following Resource persons delivered lectures, conducted group discussions and demonstrations. They were the great assets for the Director to successfully conduct the Summer Institute.

Table showing the details of the Resource Persons

Sl. No.	Name and address	Dates of visits
1.	Dr. C.M. Bhatia Ex. Prof. of Psychology, Agra.	27-29 June 1987

- | | | |
|-----|--|---------------------|
| 2. | Dr. Jai Prakash
Professor & Head.
Psychology Deptt., <i>Sagar.</i> | 27-29 June 1987 |
| 3. | Dr. Mozziz Ali Beg
Professor of Psychology, <i>Aligarh.</i> | 28-29 June 1987 |
| 4. | Dr. Ram Nath Sharma
Head of Philosophy Deptt, <i>Meerut.</i> | 29 June-1 July 1987 |
| 5. | Dr S.N. Sinha,
Professor and Head,
Psychology Deptt, <i>Jaiipur.</i> | 2-4 July 1987 |
| 6. | Dr. (Mrs) Vidhu Mohan
Professor of Psychology
<i>Chandigarh.</i> | 3-4 July 1987 |
| 7. | Dr. H.M. Singh
Reader in Psychology, <i>Agra.</i> | 30 June-4 July 1987 |
| 8. | Dr. (Mrs) Erna Hock
Ex. Prof. of Psychiatry, <i>Dehradun.</i> | 1 July 1987 |
| 9. | Dr. Ram Narayan Singh
Head of Psychology Deptt.
<i>Ghazipur.</i> | 7-8 July 1987 |
| 10. | Dr. V. George Mathew
Professor of Psychology,
<i>Trivandrum.</i> | 8-9 July 1987 |
| 11. | Dr. Lal Amrendra Singh
Professor and Head,
Psychology Deptt, <i>Rewa.</i> | 7-11 July 1987 |
| 12. | Dr. Pranava Pandya, (Local)
Director,
Shanti Kunj Shodh Sansthan,
<i>Hardwar.</i> | 5 July 1987 |
| 13. | Dr. Vinod Prakash Upadhyaya, (Local)
Reader in Ras Shastra, <i>Hardwar.</i> | 6 July 1987 |

14. Dr. H. G. Singh

Director,

Summer Institute. *Hardwar.*

27 June-11 July 1987

Some of the resource persons could not come due to their other engagements.

10. Participants

The publicity circulars of the Summer Institute along with application forms were sent to the psychology departments of all Indian Universities and P. G. Colleges. Out of the 43 applications received, 39 were selected by the Director and called to join the Summer Institute from 27 June instead of 15 June. Due to late sanction by the U.G.C. it became imperative to fix the new duration as 27 June to 11 July 1987 instead of 15 June to 29 June 1987. The new academic session starting in July in most of the educational institutions restrained the majority of candidates from joining the Summer Institute. Consequently, 10 male and 4 female i.e. 14 participants could join the Summer Institute from the states of Rajasthan, Tamilnadu, Himachal Pradesh, Madhya Pradesh, Uttar Pradesh etc. All of them were between the age group from 25 to 45 years, being in the teaching cadres of Heads, Readers and Lecturers. The participants represented the universities of Agra, Faizabad, Gorakhpur, Kanpur, Jodhpur, Jabalpur, Simla, Madras, Moradabad, Indore, Sagar, Nainital and Solapur.

All the participants were found to be very keen and enthusiastic to know the psychology imbibed in ancient Indian learning. They took the project work assigned to them quite seriously and almost all presented them well in time. Some of them were allotted institute engagements as follows which they performed in the best manner and harmony.

- | | |
|-----------------------------|--------------------------------|
| 1. Sri. Suresh Karandikar | — Course Senior |
| 2. Dr. K. K. Angira | — Mess Secretary |
| 3. Dr. Pramod Kumar Rai | — Chief Recorder |
| 4. Dr. S. N. Dube | — Recorder |
| 5. Sri. Hemant Kumar Sharma | — Tour Incharge |
| 6. Mrs. Savita Saxena | — Cultural Programme Incharge. |

11. INAUGURATION

The Summer Institute was formally inaugurated on June 27, 1987 by Dr. C. M. Bhatia (renowned psychologist and Ex-V. C. Allahabad University). The function started with the pious Vedic Hawan. Prof. H. G. Singh, Director of the Summer Institute after welcome address explained the need, and objectives of the institute in the present Indian context. Dr. C. M. Bhatia in his key note address highlighted, how the study of Indian approaches and techniques of personality development and behaviour modification is of utmost importance in the modern life full of anxiety and conflicts. The western psychology is sharply changing its course from outer physical approach to humanitarian and inner-self approach which comes to what India has been advancing from the times of the Vedas. We have far easier and effective ways of human behaviour modification than behaviourism and other schools of the west. Where the western range of personality development stops at normality, Indian takes one upto supernormality and final liberation, Moksh. Prof. R. C. Sharma, Vice Chancellor, in his presidential address gave a vivid description of the richness of Indian culture and showed satisfaction that attempts at its applications and teachings in the field of human modification are being made. Dr. V. Arora, registrar, explained the various arrangements of the institute and thanked the audience.

12. THE VALEDICTORY FUNCTION

The valedictory function was held on July 11, 1987. The Director, presented a detailed report on the smooth functioning and the achievements of the institute which was a second landmark in the advancement of Indian psychological learning.

Dr. Lal Amrendra Singh, professor & Head Psychology Deptt. A. P. S. University, Rewa, in his closing address pronounced that the Vedic psychological learning has still a great relevance because it imbibes the very base of human nature and its incorporation in teaching courses will certainly enrich the subject matter of modern psychology. The Vice Chancellor of the Vishwavidyalaya, Prof. R. C. Sharma appreciated the zeal with which the high academic exercises and deliberations were made by the scholarly resource

persons and participants assembled from Indian universities at Gurukul Kangri Vishwavidyalaya which happens to be the most appropriate place for such Vedic researches. He also awarded the certificates to the participants for their graceful completion of the course.

Representing the participants, Dr. Promod Kumar Rai and Miss. Savita Saxena expressed emphatically that they have not only learnt many new things about human behaviour modification techniques but rather they have been shown a vast field of Indian psychology in which exists lots of research vanues. They highly appreciated the untiring academic and administrative efforts of the Director. Prof. Ram Prasad, Pro-Vice Chancellor in a lucid manner illustrated how hehavioural learning is found scattered in oriental literature and congratulated the director for the most successful running of the Summer Institute and thanked the resource persons, participants, and the audience from the side of the Vishwavidyalaya.

13. RECOMMENDATIONS OF THE SUMMER INSTITUTE

The resolution and recommendations evolved from the formal and informal deliberations and discussions held among the director, resource persons and participants during the training period are as follows :

(a) Human personality, its development and modification have been the subjects of study from the times of Vedas in India.

(b) Scholars belonging to different schools of thought have made varied approaches and propounded different theories of personality. Consequently they have come out with diverse techniques of behaviour modification.

(c) In the huge diversity of theory and technique there exists a common ground of agreement among the scholars of personality. They all come closer as regards the ultimate goal of modification which is the attainment of supernormal state and Moksh.

(d) It is evidently clear that while the western psychology stops after modifying behaviour upto normality Indian efforts move further to the creation of supernormal state of the self. The greatest Indian contribution, to the field of psychology is that human personality through the adoption of different practices and techniques can be made to function at higher levels.

(e) Yoga makes a holistic approach to personality development and modification. Human personality has five main constituents as : Annamaya kosha, Pranamaya-kosha, Manomaya kosha, Vigyanmaya kosha and Anandmaya kosha and together they make a personality. Hence for the development and modification of personality a holistic approach of making modification in all the constituents is essential. Likewise practice of Ashtang Yoga covers all those constituents and attempts at holistic modification of personality. So Yoga is complete theory of mind and technique of behaviour modification.

(f) It is matter of great consolation that scholars in India and abroad have started probing into the psychological learning of India. Most certainly Self, psyche and psychology is the field in which East can contribute to the world.

(g) Objective researches through modern scientific methodology should be carried out on Indian psychological concepts, and constructs. There is a large number of vanues lying unexplored in the field of personality and behaviour on which very promising researches can come out. Hence researchers should be encouraged at P. G. dissertation, doctorate and project levels.

(h) The findings of Indian psychology should be included in the relevant topics of the teaching courses at intermediate, graduate and post-graduate lavelas. The history of psychology should be rewritten starting from the Vedas because Atharva Veda is the basic book of applied psychology.

(i) People should not hesitate naming psychological learning of India as Indian psychology. When there are books entitled American psychology, Russian psychology, British psychology, German psychology etc. and such terms are frequently used by western people then why there cannot be the term Indian psychology if there is separate entity of psychological thoughts.

(j) There should be a compulsory paper on Indian psychology in the post-graduate syllabus.

(k) Seminars, symposiums and conferences on Indian Psychology should be frequently and widely held to have free and fair discussions on its subject matter. Such Summer Institutes and workshops should be held time and again to acquaint and attract teachers to the development of Indian psychological thought and the proceedings and findings should be widely circulated.

14. EVALUATION BY THE PARTICIPANTS

The prescribed proforma for the evaluation of the Summer Institute was given to each participant at the end of training to be filled unhesitatingly. The achievements and shortcomings of the institute were healthily pointed out by the participants. All the participants highly applauded the holding of Summer Institute on the approaches of Indian Psychology.

(I) Good points indicated by the participants

(a) Sufficient information given about the objectives and programmes of the Institute. (100%)

(b) The programmes of lecture, group discussion and visit to yoga centres were appreciated in rank order.

(c) Lectures were appealed highly. (93%)

(d) All parts of the programme appealed. (79%).

(e) Gained insight into and knowledge of Indian Psychology. (100%).

(f) For some participants this field of learning was almost new and most informative.

(g) Appreciation of the project work. (93%)

(h) Administration and around arrangements were marvellous. (50%). very good (28%) and good (22%).

(i) Such courses be conducted time and again. (86%).

(j) The topics like behaviour modification, psycho-therapeutics, personality typology, memory and intelligence should be chosen for further courses.

(k) Lodging and boarding arrangements were praiseworthy. (100%)

(l) Publicity of the institute activities was widely covered in newspapers, weeklies and research journals.

(II) Shortcomings pointed out by the participants

(a) Suitability of the duration was not fully taken into consideration. Shifting the date upto July 11 was unsuitable because the academic session usually begins in July. This is the main cause of large number drop-outs.

(b) More time should have been provided for discussion.

(c) Two resource persons could not come upto expected level.

(d) It was only one man's show at the host department as the Director was alone looking after all arrangements, like teaching resource persons, project direction, boarding, lodging, out visits, functions, finance, publicity, office work etc. It was imperative for other faculty members to give co-operation. All praise goes for the Director's around success, brilliance and problem free performance.

15. Recommendatione of the Director.

(a) The director is entirely satisfied with the successful functioning of the Summer Institute. Almost all the topics of the syllabus were covered during the scheduled period with the help of the competent resource persons who not only delivered lectures with prepared notes but also gave hearty cooperation to the director.

(b) There was keen desire to know about Indian psychology in the participants who brought with them allied literature from their institutions. They took class notes with zeal and seriousness.

(c) The projects assigned to participants were completed by them in scheduled time. The project work gave them a training to search and write in the field of psychological learning of Indian origin and at the same time kept them busy in studies.

(d) A high level cooperation and coordination prevailed among the academic staff, participants and organizers, which highly facilitated the intensive and concentrated teaching.

(d) Studies in the field of Indian psychology should be promoted at Psychology deptts. of universities and colleges. Inter-disciplinary research projects should be planned between the subjects - Psychology, Sanskrit, Avurveda, Philosophy, and Indology which would enlighten psychological learning.

(f) On the basis of the appreciations from psychology scholars and the success of the Summer Institutes, it is emphatically appealed that more Summer Institutes, workshops, seminars and conferences on the subject matter of Indian psychology be held in other universities and colleges sponsored by the U.G.C. and other Govt. bodies.

(g) The Gurukul Kangri Vishwavidyalaya and the Director

of the Summer Institute feel highly thankful to the University Grants Commission, New Delhi for kindly sponsoring this Summer Institute.

APPENDIX

List of participants :—

- | | |
|-----------------------------|-----------------------|
| 1. Sr. S. K. Dixit, | Agra. |
| 2. Dr. K. K. Angira, | Rampur. |
| 3. Sri Suresh Karandikar, | Sholapur. |
| 4. Dr. Aradhna Shukla, | Almora. |
| 5. Sri H. K. Sharma, | Jodhpur. |
| 6. Smt. Savita Saxena. | Kanpur. |
| 7. Dr. S. N. Dubey, | Faizabad. |
| 8. Sri. H. C. Suman, | Dharamshala. |
| 9. Sri Y. K. Nagle, | Indore. |
| 10. Sri R. A. Yadav, | Kushinagar, (Deoria.) |
| 11. "Dr." Promod Kumar Rai, | Sagar. |
| 12. Miss Madhu Chowdhury, | Jabalpur. |
| 13. Mrs. Latha Pillai, | Madras. |
| 14. Sri S. Karunanidhi, | Madras. |

Acc. 151273-
Class. 8912 / VPPA

ARCHIVES DATA BASE
2011 - 12

